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Character Analyses of Robert Oline

By the Editor of The Character Builder

ROBERT HAROLD OLINE

Every child is in possession of all the mental powers that will be exprest and unfolded during a lifetime. It is seldom that all the powers are equally developt. In order to harmonize the mental powers every parent, guardian and teacher should be familiar with the principles of character analysis and child psychology.

Robert Harold has nearly an equal blending of the motor, sensory and nutritive organs, showing a well ballanst or symmetrical development. The prominent brow and high crown indicate that the motor organs are well represented. The full cheeks show that the nutritive organs are active. The full forehead shows a good development of the sensory organs. None of the brain regions predominate greatly over others. The most noticable discord is excessive firmness which may at times express itself in obstinacy or stubbornness. By governing him thru the intellect it will be possible to modify this tendency.

It would be a good thing for Robert to wear overalls and play in the sandpile. He is too finely organized and sensitive to meet the hard knocks that are usually experienst in childhood and youth. He feels perfectly comfortable in the white starcht clothing and looks as if he will prefer the white collar position when he reaches maturity. Professional and business characteristics are noticable in his organization now; it is quite likely that some of his immediate ancestors have been in professions or in managerial positions in the business world.

The high crown shows leadership and if Robert is given thoro training in the work for which he is best adapted he will develop ability to direct others. He would rather boss than be bost. He has not yet reacht an age where positive vocational guidance should be given him. Moral guidance should be emphasized from early childhood, but vocational guidance is not necessary before the seventh or eighth grade.

Robert does not have as many discords to overcome as many children do, but to give him good moral fiber he must not be over-indulged and must

be trained to give helpful service to others as well as to supply his own needs. More children are injured thru excessive indulgence than in the school of "hard knocks." The strongest trees are developt by the fiercest winds.

With such an inheritance as Robert has all that will be needed for his success is the right kind of environment and training. He must be protected from conditions that will in any way injure his life, but "roughing it" in a way to help him solve the problems that he will meet in the school of life will be as valuable as the technical training of the schools. A few summers spent on the farm would give the education suggested above, altho he might not find much real pleasure in farm work. The nature study that he can get on the farm in summer vacations during his boyhood years will aid in giving him a well rounded character.

EDUCATIONAL STANDARDS.

Dr. C. A. Whiting

Our drug medical friends are so persistently spreading the report that we are trying to lower educational standards that we feel it only just to give to the world the educational views held by this journal.

We believe most heartily in the proper inspection of school children, and in everything that makes for good public and private hygiene. We do not believe that all knowledge of these subjects must necessarily be derived from training received in an allopathic medical college. We believe that the inspection of school children is primarily for the benefit of the children and not for the aggrandizement of any special system of medical practice nor for the financial benefit of physicians who are employed to do the work. We believe that when a person is efficient along the particular line for which he is employed, it matters not to what art of hygiene or healing he holds. Specifically, we believe that if an inspector is to be employed for the schools, no inquiry should be raised as to the particular sect of the medical college from which he graduated, nor in fact, should any question be raised as to whether he graduated from any medical college. The only question should be, is this person scientifically, and morally fitted to make the examinations which are necessary for the welfare of the child himself and for those who are brot in contact with him.

If this test were applied, it would not hurt us in the slightest degree if every appointment went to allopathic physicians. Should this be the case, it would only mean to us that our own people must bring themselves up to a higher educational standard; but when these appointments are made on the ground that a physician belongs to a special system of practice, we protest both from a professional standpoint and from a standpoint of citizens and taxpayers.

The violent struggle made by the allopathic physicians of Los Angeles for a controlling interest on the school board shows us that a fight which has been largely submerged is now coming to the surface. It is, we believe, a fight which we can easily win if we make ourselves worthy of winning it. To do this, our educational standards must be fully equal to the standards of the allopathic physicians. The result of State Board examinations convinces us that a number of our colleges have already reacht this standard. It now remains for them to forge ahead and, as soon as it shall be known that our people are as broadly educated as are the drug men, our success is assured. The people at large are sick of drugging. The allopathic physician is being discredited and a goodly inheritance is ours if we can maintain a high educational standard and can honestly seek the good of the public rather than our own immediate interests.—The Western Osteopath.

The paths of virtue, tho seldom those of worldly greatness, are always those of pleasantness and peace.—Sir Walter Scott.

Judging People by Appearances

CAN PEOPLE BE JUDGED BY THEIR LOOKS?

A very good demonstration of the general ignorance of the principles of scientific character study is an experiment recently conducted by Prof. Rudolph Pintner, of the Department of Psychology of Ohio State University. He collected twelve photos of children of various degrees of intelligence, from exceptionally bright students to inmates of an institution for the feebleminded. The children had all been rankt by standard intellectual tests.

The people to whom the photos were shown were of the following professions: Nine physicians, fifteen psychologists, eleven miscellaneous, eleven students and seventeen teachers. One of the physicians was physical director of a large public school system, and three of them were employed in institutions for the feebleminded. Of the fifteen psychologists, all except one had had experience in giving the standard intellectual tests. Seven of them were devoting most of their time to clinical or abnormal psychology. Four were graduate students or assistants specializing in intellectual tests. The group of eleven students was part of a class studying the problems of feeble-mindedness and the measurements of mentality. All of them had attended clinic thruout the semester, and all the students had had some limited experience with mental testing. The group of seventeen teachers was a summer-school class in mental measurements made up of teachers and superintendents.

These are the very people who should be able to study character scientifically and size up people accurately. The results show that they failed in the experiment made. Prof. Pintner proceeded in a rational way in his experiment and presented an opportunity to study children by the observational method. Why did they fail? Because they had never been trained in the schools and colleges to study character scientifically.

The Binet-Simon Tests; the Goddard Tests; the Turman Tests; the Healy Tests; the Grossman Tests or a combination of these constitute the standard tests that are applied in the schools and in institutions of the feeble minded. It is claimed for these that they are accurate tests of the intellectual powers, but they do not measure the emotions and desires that form an important part of mind.

How can you expect these learned experimenters to make a correct estimate of character from observations when the assistant professor of psychology in Columbia University says: "The physiognomic analyses, then, do not merit serious consideration. . . . The mere facts of physical structure, contour, shape, texture, proportion, color, etc., yield no more information oncerning capacities and interests than did the incantations of the primitive medicineman. . . . In so far as character and ability may be determined by facts of structure, it is by the minute structure of the microscopic elements of the brain and other vital tissues, about which we now know exceeding little."—Page 55, Vocational Psychology, by Harry L. Hollingsworth.

From the last sentence above it appears that it is necessary to wait until the person dies in order to get the microscopic elements of the brain and other tissues for inspection before the character of the person can be read. Judging from the methods taught in the schools, the ideas of Prof. Hollingsworth prevail quite generally among educators.

When the professors of psychology

in the colleges conduct experiments as Prof. Pintner did, the defects in the standard psychological tests will be seen and an effort will be made to study people as intelligently as plants and animals are now studied. Practical psychology is finding its way into the business world and the schools will be forced into more practical methods of studying human nature.

Was the Biblical writer wrong when he said: "The mind of a man changeth his countenance whether it be for good or for evil, and a merry heart maketh a cheerful countenance; a man may be known by his looks and one that has understanding by his countenance when thou meetest him?"

Was the poet mistaken when he wrote the psychology in the following poem:

The human face I love to view,
And trace the passions of the soul,
On it the feelings write anew
Each changing thot as on a scroll.

There the mind its evil doing tells,
And there its noblest deeds will speak,
Just as the ringing of the bells
Proclaims a knell or wedding feast.

How beautiful love's features are,
Enthroned on Virtue's honest face,
Like some jewel bright and rare
Worn by the fairest of the race.

But vice and hatred, how they mar
The form and face of man,
And from the choicest pleasures bar
Those who fail to do the good they can.

Shakespeare's statement about the villianously low forehead agrees with the experiences of the most intelligent criminologists of today. When Longfellow said "Reason is enthroned upon the forehead" he spoke a scientific truth. In educating normal and abnormal human beings the first essential is a psychology that gives a correct analysis of each character and that enables the teacher or attendent to harmonize the powers of life.

The advocates of the various systems of psychology should compare notes. Those who have not studied the discoveries of the eminent anatomists and psychologists Gall and Spurzheim will find it to their interest to do so. For a quarter of a century the writer has been studying the various systems of psychology and has received much the greatest assistance from the Gallian psychology.

WHAT I HAVE CALLED "AUTO-INTOXICATION.

By Kate Lindsay, M. D.

The last great source of physical uncleanness is what is termed outo-infection, meaning self-poisoning. This may be the result of waste matter retained in the body because of diseased eliminative organs, or the virus may be formed in the tissues by reason of disaese. All forms of these impurities tend to cause brain and nerve disorders; uremic convulsions are an evidence of kidney failure to remove poisons from the body. The liver excrementitious products retained are equally or even more damaging to the body, both morally, intellectually, and physically. All can remember the despondent, morally depraved, jaundiced patients who view everything thru the yellowness of their own unclean, diseased bodies. To be physically clean means to keep the surface well bathd and the clothing clean and orderly and neatly adjusted. It also means to keep the digestive tract free from fermenting food and retained excretory matter. Constipation is an enemy to moral purity. And last of all, give the body pure air and water, and properly clothe it so that all the excretory organs will perform their offices of eliminating the wastes and poisons generated in the body properly. The keeping of the Living Temple physically clean and pure means much for not only human moral purity, but also the mental ability and physical strength of humanity.—Good Health.

They never fail who die in a great cause--Lord Byron.

Vocational Rehabilitation

(Under the above title Clifford W. Cheasley wrote a very interesting article that appeared in Advanced Thought magazine for August, 1918. The author says: "One of the problems arising out of the World war is that of the disabled fighting man." He then speaks of the efforts that are being made to give such men vocational education. His suggestion that vocational training is an important one. The readers of the Character Builder will be interested in the following quotation from Mr. Cheasley's article. Editor C. B.)

"The rank and file of the returning men who will wish to avail themselves of the Government offer of free vocational training will with few exceptions be entirely ignorant, or perhaps wrongly advised, as to what course of training to follow. Consequently, much time, money and energy will be lost in experimental work before the right direction reveals itself. Even after this point, many of these men will find themselves dissatisfied with the vocation selected which they will be in a position to view quite differently after the training is completed and a position secured for them. In such cases they will be unable to decide whether it is the nature of the vocation, the associations in which they work, the character of their supervisors, or their environment which is fundamentally to blame.

"The reader may not find it hard to decide upon the primary thing required and demanded in meeting these problems of the returned disabled men. It is scientific vocational guidance and counsel based upon accurate character analysis and a knowledge of human nature. In fact this seems to be the only missing link in the preparations now being made in all directions by the factors already named.

"The value of this addition to each disabled man is tremendous, for without experiment it can undoubtedly indicate the vocation in which his natural physical, mental and psychical characteristics will be most harmoniously brought into play and the environment and association under which he will meet the least resistance in the expression of the vocation after training has been taken.

"To the individual who has all his faculties perfect, the value of such guidance is being demonstrated daily; how much more valuable will it be to the man who is minus some normal expression and ability and yet in the years to come must hold his own with many another who does not possess his handicap.

"Yes, it is the future that must be thought of in helping to solve this problem of the disabled fighting man. The immediate present following his return or a general declaration of peace, will no doubt be somewhat provided for. Hero worship, gratitude, sentiment will welcome him home and supply opportunity; but in a few years he will be asked to take a rational place and his intrinsic value will be demanded in the reconstructive activity of the nations. His individual problems will quickly be lost sight of or lost patience with.

"Then will come the test of how well or how ill he was counselled at the time of his vocational traning, for his supervisor and employer will be men who by this time may be unable to mix sentiment with business.

"Correct vocational analysis and guidance before and after the course of training is a solution which every employer also should adopt and further by every means in his power. In the days of reconstruction which will come, when he must employ help that

to a large percentage is disabled, it will guarantee him increased efficiency in production and promote a scientific method of labor supervision which will enable him to obtain the greatest amount of service out of such men as he employs, irrespective of their disability.

"Lastly, by no means least, comes the benefit to the individual citizen in embracing vocational guidance as a first and essential subject to be investigated in solving the problem before us, and even in using his individual voice and influence to force its importance upon his Government and its advisers who have the matter of vocational training in hand. None of us wish to see the returned soldier or sailor driven to sell matches on the street corners, to be faced with the necessity of giving alms as we go on our way, or even to feel it our duty to subscribe to an extended pension fund if we can be assured that all of these things can be mainly prevented by the practice or correct guidance and scientific analysis of character and ability in the case of each disabled man.

"No one at the present would wish to admit that he was condemning the U. S. Fighting men to be largely dependent upon stray charity in the future, yet this is what it amounts to unless we each and every one use our best efforts to have the problem solved in the manner outlined here—and solved in this way before much time, money and energy is spent in following courses of vocational training.

"The U. S. Fighting Men's Vocational Rehabilitation Committee of which the author has the honor to be the chairman, has been formed among thinkers, with the express purpose of being a collective voice to make known this solution of the disabled soldiers employment problem. It already has the support of a large number of progressive individuals who believe in the value of psychological and scientific analysis of men, and affairs and what is also attractive, it is founded and run upon entirely co-operative lines.

"It is offering just the vocational guidance, analysis and counsel which has been advocated in the foregoing article; it gives free service to every disabled fighting man who cares to consult the trained counsellors on its register. Its advice can be had and indeed is recommended before any training is definitely decided upon.

"Guidance and counsel from a scientific basis as to the best use to be made of past experience and present opportunity with a view to reentering employment. Bringing together, wherever possible, the applicants with their abilities properly decided upon, recorded and developed and the prospective employer. Comparison and adjustment of analysis which have been made of the position to be filled, the character and ability of the employee, the analysis of the employer and the environment of the job so that a more complete and lasting harmony can be assured."

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A PIONEER EDUCATOR

W. MATTIEU WILLIAMS, F. C. S., F. R. A. S.

From a Memoir Printed in His book " A Vindication of Phrenology."

But about this period—1846-7—circumstances intervened which entirely changed the current of Mr. William's life. It then became known that Mr. William Ellis, the manager of the Marine Indemnity Society, had made an offer of $5000 towards the establishing of a school, to be called the Birkbeck School, on the premises of the London Mechanics' Institution, in which school, in addition to the principles of the natural sciences, including chemistry, physics, physiology, etc., the principles of social well-being—that is, the principles of social and political economy—should form ordinary branches of daily instruction. The Committee of Management, who were unfavorable to the scheme, entirely ignored the generous offer of Mr. Ellis, not even deigning to mention, at any of the general meetings of the members, their having received such offer. The offer having, however, come to the knowledge of a small group of members, consisting of Messrs. David Wm. Mitchell, Mr. Chas. Aason (subsequently the W. H. Smith & Son railway booksellers of Ireland,) Mr. W. Mattieu Williams and Mr. Angell, a determination was come to on their part to oppose the Report of the Committee of Management at the next general meeting, unless such report contained full note and acceptance of the same. As anticipated, the Report of the Committee contained no allusion to the generous offer of Mr. Ellis; as was not anticipated, ohever, the Report for the first time in the history of he Institution was not accepted by the members, but was, in consequence of the omission, sent back to the Committee for reconsideration. A repetition of these events occurred at the next general meeting of members, and thus commenced a revolutionary battle between the old Directors and the Members who supported the quartett group just alluded to. The ultimate result, however, was the acceptance of the money offer of Mr. William Ellis and the appointment of a Special Committee, known as the Birkbeck School Committee, by whom the first Birkbeck School was established in July 17, 1848, in the lecture room of the Institution, Southampton Buildings, Chancery Lane, London, to the Headmastership of which Mr. John Runtz was appointed. Mr. Ellis supplied most of the money by means of which the school was establisht, but of the days, weeks, and months of time, work and anxiety given to the accomplishment of the result by those at an age to whom time is even more than money, nothing has been said. The result, as has always been the case whenever society has made a fundamental step in advance, was not accomplisht without much bitterness of feeling displayed on the part of the opponents of the scheme, men who had really done much good work in aid of the Institution, but whose minds had not kept pace with the times. Nearly fifty years afterwards, when Mr. Williams was attending a Masonic meeting, he noted a tall elderly gentleman to be frequently looking towards him and observing him attentively. Towards the end of the meeting, the attendance having thinned considerably, this gentleman came up and askt him if he was not the Mr. Williams who nearly fifty years previously had taken such an active part in the affairs of the London Mechanics' Institution. To this enquiry Mr. Williams replied, "Yes, I am that Williams." His interrogator thereon

remarkt, "I suppose you do not recognize me?" to which Mr. Williams replied he unfortunately had not that pleasure; whereon his interlocutor said, "I am Mr.————," giving the name of one of the ablest and strongest opponents of the Birkbeck School scheme. He said, "We all thot you and your party were wrong; now I know your party was right and we were wrong." His interlocutor as he now stood before him was a tall, very gentlemanly man, whose hair was white as snow. During the whole of these years they had never met, but when Mr. Williams knew him in the years gone by he was a man, tall, able, and with locks black as the raven. Such are the changes, physical and mental, which the hand of Time works on man.

The great success of the first Birkbeck School, with its advanst and unorthodox curriculum of daily instruction, due firstly to the orthodox character of the Institution to which it was attacht, and secondly to the admirable manner in which the unorthodox scheme of instruction was carried out, quickly attracted, thru the Press and otherwise, the attention of all the leading educationists of the kingdom; among others, especially that of George Combe, the great philosopher, phrenologist and educationist of Edinburgh. Mr. George Combe resolved, with the monetary aid of Mr. William Ellis, to establish a school for secular education in Edinburgh on the model of the London Birkbeck School, but with a still more unorthodox curriculum, inasmuch as to the list of subjects taught at the Birkbeck School was to be added, as an additional subject of daily instruction, that of Phrenology. Mr. George Combe was most anxious that the principles of Social and Political Economy—really the principles of human well-being—should be taught in his proposed Edinburgh school on the same methods as those on which they were taught at the London Birkbeck School, but he also thot that these fundamental principles could be better taught with the aid of Phrenology. Speaking of the importance and method of teaching these subjects, as taught in the Birkbeck School under the Headmastership of Mr. John Runtz, Mr. George Combe writes after visiting the Birkbeck School:—"In May last we went, accompanied by one of the most distinguisht members of the House of Commons, to Mr. Runtz's school, and for forty minutes listened to a lesson on the subject given by a monitor of 14 years of age to a class of 60 boys, most of whom were younger than himself. Our friend remarkt on leaving the room, "One-half of the House of Commons might listen to these lessons with advantage."

During his stay in Edinburgh Mr. Williams made the friendship of Mr. George Combe, the well-known philosopher, phrenologist and philanthropist, whose writings and whose lectures on Education, on the treatment of Insanity, on Criminal Jurisprudence, and on most leading social subjects, both in this kingdom and in the United States of America, had produced such a powerful impression on each side of the Atlantic. Mr. George Combe was the first to demonstrate as an all-pervading principle, the exquisite harmony existing between the "Constitution of Man and External Nature." He studied man as a physical being, an organized being, and as a social, moral, religious, and intellectual being, and found that in each of these relations he was the subject of natural law. Mr. John Morley, speaking in his Life of Cobden of the author of the "Constitution of Man" (Mr. George Combe), says few men have done better work than the author of the "Constitution of Man." That memorable book, whose principles have now in some shape or other become the accepted commonplaces of all rational persons, was a startling revelation when it was first publisht (1828) * * * "We cannot wonder that zealous men were found to bequeath fortunes for the dissemination of that wholesome gospel, that it was circulated by scores of thousands of copies, and that it was seen on shelves where there was noth-

ing else save the Bible and Pilgrim's Progress."

Mr. George Combe, as already stated, determined to establish a secular school in Edinburgh, to be conducted on similar principles and methods of teaching to those pursued at the London Birkbeck School, to the daily curriculum of which, however, was to be added the systematic teaching of Phrenology. But the great difficulty now remanied, how and whence to obtain a teacher competent in the necessary knowledge, and possessing the natural ability and tact essential to the successful working out of this novel educational problem. Mr. George Combe, fully aware of the strength of the religious prejudice which under ecclesiastical direction opposed itself to all advance in the line of educational progress, regarded the work to be accomplisht as one of serious difficulty. Mr. Williams, however, full of enthusiasm and sympathy with the work to be accomplisht, cut short the first difficulty by offering himself, much to the delight of Mr. Combe, to undertake the Head Mastership of the proposed school, which now at the instance of Mr. Combe was designated the "Williams Secular School." The following extract from a letter, Edinburgh, Nov. 1848, from George Combe to W. Mattieu Williams, indicates the seriousness with which Mr. Combe regarded the experiment of which they were just about to embark:—"In this city evangelical religion is strong, active, and penetrating; and it uses all means to command every class of the inhabitants. It will oppose our school, and vilify it and ourselves by every possible endeavor. Now it is so powerful that scarcely any person of the middle, and none of the upper ranks here will lend his name or countenance to our school, thru sheer fear of the theological outcry, altho many wish us well. Mr. Robert Chambers, for example, is entirely with us in point of principle and detail, yet in a note he wrote to me yesterday, he says that we shall fail, and he will not countenance us. This "fear of folk" operates irrestiably in the class of persons from whom you desire to draw the pupils, viz., clerks and superior mechanics. They tremble before their evangelical masters and clergymen. It is therefore a problem whether we shall obtain pupils at all."

The school however was opened in the Trades' Hall, Infirmary Street, Edinburgh, on Monday, December 4. 1848, under the title of The Williams Secular School. Shortly afterwards, in consequence of its rapid increase in numbers, it was removed into the premises, previously known as the Anatomical School of the celebrated Dr. R. Knox, M. D. 1, Surgeons Square. It continued doing invaluable model work under the charge of Mr. Williams, until Mr. Williams's translation to the Birmingham and Midland Institute in the year 1854. The school was then discontinued, firstly, because it had largely, as a model school, done the work it was intended to accomplish, the cause of popular education having meanwhile advanst by leaps and bounds; and secondly, because of the difficulty, if not impossibility, of obtaining an adequate successor to Mr. Williams. The Williams Secular School was visited by many of the leading educational thinkers of the time, and was warmly supported by "The Scotsman" newspaper, which not only gave full reports of the novel and excellent work it was doing, but also publisht frequent leaders on the subject. During the existence of the school Mr. Williams issued six printed reports, publisht by Messrs. Maclachlan, Stewart, and Co., of Edinburgh, which, in the words of Mr. William Jolly, one of Her Majesty's Inspectors of Schools in Scotland, were "admirable and full of excellent educational matter." and would well repay the attention of all interested in educational work.

GROWTH FROM WITHIN.

All growth and life is from within outward; all decay and death is from without inward; this is a universal law. All evolution proceeds from within.

James Allen.

The Kindergarten and Social Reform

By Kate Douglass Wiggin

(Reprinted by kind permission from "Children's Rights," Houghton, Mifflin Co.)

What has the kindergarten to do with social reform? The kindergarten —a simple, unpretentious place where little children work and play together— what bearing have its theory and practice upon the conduct of life?

A brass-buttoned guardian of the peace once remarkt "If we could open more kindergartens, sir, we could almost shut up the penitentiaries, sir!" I heard and applauded this sentiment, but on calm reflection it appears like an exaggerated statement. I am not sure that a kindergarten in every ward of every city in America would "almost shut up the penitentiaries."

The most determined optimist is weighed down by the feeling that it will take more than the ardent prosecution of any one reform, however vital, to produce such a result. We appoint investigating committees who seek to find out the causes of crime. To discover the why and wherefore of things is a law of human thot. The reform schools, penitentiaries, prisons, insane asylums, hospitals and poorhouses are filled to overflowing, and it is entirely sensible to inquire how the people came there, and to relieve, pardon, bless, cure or reform them as we can. Meanwhile, as we are dismissing the unfortunates from the front gates of our imposing institutions, new throngs are crowding in at the back doors.

Life is a bridge, full of gaping holes, over which we all must travel. A thousand evils of human misery and wickedness flow in a dark current beneath, and the blind, the weak, the stupid and the reckless are continually falling thru into the rushing flood. We must, it is true, organize our life boats, pluck out the drowning wretches and resuscitate them as best we can. But we agree nowadays that we should do them much better service to mend more of the holes in the bridge.

The kindergarten is trying to mend one of these holes. It is a tiny one, only large enuf for a child's foot, but that is our bit of the world's work,— to keep it small. If we can prevent the little people from stumbling we may hope that the grown folks will have a surer foot and a steadier gait. Solicitude for childhood is one of the signs of a growing civilization. "To cure is the voice of the past; to prevent, the divine whisper of today."

Froebel's idea,—the kindergarten idea—of the child and its powers is somewhat different from that held by the vast majority of parents and teachers. His plan of education covers the entire period between the nursery and the university, and contains certain essential features which bear close relation to the gravest problems of the day.

The kindergarten starts out plainly with the assumption that the moral aim in education is the absolute one, and that all others are purely relative. It endeavors to be a life-school where all the practices of complete living are made a matter of daily habit. It says insistently and eternally "Do noble things, not dream them all day long." For development action is the indispensable requisite. To develop moral feeling and the power and habit or moral doing we must exercise them, excite, encourage and guide their action. To check, reprove and punish wrong feeling and doing, however necessary it be for the safety, harmony and even the very existence of any social state, does not develop right feeling and good doing. It does not develop anything, for it stops action,

and without action there is no development.

In the kindergarten the physical, intellectual and spiritual being is conscientiously addrest at one and the same time. It endeavors with equal solicitude to instil corect and logical habits of thot, true and generous habits of feeling and pure lofty habits of action. The kindergarten attempts a rational, respectful treatment of children, leading them to do right as much as possible for right's sake, abjuring all rewards save the pleasure of working for others and the delight that follows a good action, and all punishments save those that follow as natural penalties of broken laws. The child's will is addrest in such a way as to draw it on if right, to turn it willingly if wrong.

The student of political economy sees clearly the need of more of the practical virtues in the nation, but where and when do we propose to develop these virtues? Little time is given to them in most schools. Here and there an inspired human being seizes upon the thot that the child should really be taught how to live at some time between the ages of six and sixteen, or he may not learn so easily afterward. The kindergarten makes the growth of everyday virtues so simple, so gradual, even so easy that you are almost beguiled into thinking them commonplace.

The social phase of the kindergarten is strong. Cooperative work is emphasized. The child is inspired both to live his own life, and yet to feel that his life touches other lives at every point.

The physical culture that goes in the kindergarten is all in the right direction. Physiologists know as much about morality as ministers of the gospel. If we could withdraw every three year old child from all physically enfeebling and morally brutalizing influences and give him three or four hours a day of sunshine, fresh air and healthy physical exercise we should be doing humanity an inestimable service even if we attempted nothing more.

To sum up, the essential features of the kindergarten which bear a special relation to social reform are these:

1. The symmetrical development of the child's powers considering him a creature capable of devout feeling, clear thinking, noble doing.

2. To attempt a rational method of discipline, looking to the growth of moral power in the child,—the only proper discipline for future citizens of a free republic.

3. The development of certain practical virtues, the lack of which is endangering the welfare of the nation,—economy, thrift, temperance, self-reliance, industry, courtesy.

4. The emphasis placed upon manual training, especially in its development of the child's creative activity.

5. The training of the sense of beauty, harmony and order.

6. The insistence upon the moral effect of happiness.

7. The training of the child's social nature; an attempt to teach the brotherhood of man as well as the Fatherhood of God.

8. The realization that a healthy body has almost as great influence on morals as a pure mind.

I do not say that the consistent practice of these principles will bring the millenium, but I do affirm that they are the thot-germs of better education which shall prepare humanity for the new earth over which shall arch the new heaven. Ruskin says, "Crime can only be truly hindered by letting no man grow up a criminal by taking away the will to commit sin." But, you object, that is sheer impossibility. It does seem so, I confess, and yet, unless you are willing to think that the whole plan of the Omnipotent Being is to be utterly overthrown, set aside, thwarted, then you must believe this ideal possible, somehow, sometime. I know of no better way to grow toward it than by living up to the kindergarten idea that just as we gain intellectual power by doing intellectual work, so shall we win for

ourselves the power of feeling nobly and willing nobly by doing noble things.—School News and Practical Education.

HEALTH AN IDEAL CONCEPTION.

Health is said to be an ideal conception, by which is meant that in actual life we hardly ever come across a person who is not suffering from some mental or physical disability, however slight. A perfectly healthy individual would not only need to be perfect in his own form and intelligence, but would need a perfectly organized society in which to live. It may comfort those of us who occasionally catch a cold or have a toothache to remember this. Granted that we can none of us hope altogether to escape "all the ills that flesh is heir to," It is a truism in these days that a great many men and women permit themselves to be ill when in ordinary colloquial language they are sound as a bell. Many causes contribute to this. Foremost, perhaps, is the fact that, altho in recent years we have made great material progress we have neglected the cultivation of that side of our being that we call character.

In correspondence with a more highly organized society, man has become a more highly organized being. He has developt faculties in excess of the man, say fifty years ago, and the exercise of the faculties that depend for their operation on the nervous system entails a strain on that system to which it was not exposed half a century ago. The more elaborate the machinery the more ways in which it may get out of order

Man today is prone to a dozen nervous complaints, the existence of which our forefathers were happily able to ignore. Owing to climatic and other conditions that need not be entered into here, these nervous troubles first forced themselves on public attention in the United States of America. The over workt business or professional man has no time in the rushing life of the great growing cities of America for rest. Carried off his feet by the tide of prosperity, he becomes the slave of his inventions instead of being their master. His sense of proportion becomes atrophied, and he fails to maintain a correct ballance between thot and action.

The majority of all these mental troubles originate in loss of sleep, that in its turn leading to indigestion, and its attendant evils, and so a vicious circle is formed hard to break thru.

It is a noteworthy fact that the majority of persons are more careful of their body than of their mind, forgetting that soundness of body depends far more on peace of mind than anything else. Thousands of men and women who would never dream of lifting an unusually heavy load or walking a needless number of miles will without a moment's hesitation indulge in a round of business undertakings or professional duties, not to mention social engagements, far in excess of the limits indicated by prudence. It is hard for such people to realize that one is not bound to achieve a great end by virtue of the number of one's petty undertakings, nor is happiness a question of the speed at which one rushes along in a motor car.

To get a veiw of health in correct perspective we must look at it from the standpoint of character as well as bodily symptoms. There is a moral wholeness which is just as essential as soundness of limb, and more than this many CONDITIONS OF ILL-HEALTH stand quite apart from ACTUAL DISEASE.

Selections form "Mind Cures" by Geoffrey Rhodes.

Let us hope that the age of fear has passed; that the age of faith has come; that the age of love is dawning. We have thrown aside the nettles. We have gathered the roses. We fain would hold in willing hands the white lillies of God's peace.—W. D. Simonds.

Education Under Federal Control

Ernest A. Smith, Superintendent of Schools, Salt Lake City, Utah.

A progressive publicist in education said happily a few years ago, "The facts of life and their good friend, common sense, have been demanding a school for the plain, practical man." What are the facts? It is commonly admitted that the American type of education has not been suited to the youth of the land and to the needs of the nation. Children have not been gript by the prevalent courses of study. Training by apprenticeship has largely past away. The conditions of the past prosperity of the United States no longer exist. The world of today steadily grows smaller and kindred interests are widely recognized. America has forst upon it new standards of comparison. As a democracy its time of accounting is at hand. Since education is the cornerstone of our democracy, the query is pertinent, Have the schools developt the young life intrusted to them to the largest profit of society, of the nation, and of the collective individuals? The monetary value of the youth of the nation has been estimated to be three hundred billions. Of those who complete an elementary education 94 per cent enter manual occupations. The verdict of the federal expert is that scarcely one in one hundred is trained for the work he is doing.

Common sense, that faithful friend of the facts of life, may well inqiure, Why not give the young people a partial preparation at least for what is to occupy them in real ife? Can there not be a share of practical education along with the cultural? We have all askt the same question. As educators we have theorized about it for a generation. Meanwhile the industrial world has expanded by leaps and bounds. Industry does not argue or sleep; it works ceaselessly. There seems a reluctance on the part of school men to come to grips with the big economic problems. Labor unions and manufacturers have not been equal to the gigantic task of training the workers of America.

Away back in the midst of the Civil War the federal government began the policy of encouraging agricultural and trade education thru land grants to colleges. Now in the midst of of this world-war Congress has summoned the the common schools of the nation to shoulder the responsibility of practical education. The federal stimulus from the national treasury is not a new policy. The $600,000,000 given in aid of education prior to 1917 is but an earnest of the larger gifts to come, and no one can predict the extent of the appropriations for the future world-competitive needs. But the thoroness and the whole-heartedness of the response of the commonwealths of the land to this federal challenge are now of paramount concern to the cause of practical education.

There are those who believe that such training should be entirely in charge of the states. The record of a few commonwealths in this field is well known. But as is universally true under our form of government in all matters of social welfare, there has emerged no uniformity of policy in vocational education. With only nine states up to 1916 having adopted any favorable legislation, the prospects of a speedy nation-wide program were decidedly vague. However, new occasions teach new duties. Public, social and economic life are as signal transformed in America as in Euro The national consciousness has stript all bounds.. The present f al activity can scarcely stop wit

measures. If the government now sends eighty thousand of its drafted men to school for a few weeks to attain elementary skill for army needs, will it not provide that millions of youths receive adequate preparation for the vast industrial duties of peace?

Federal guidance will benefit all the states. There are at present grave inequalities of educational opportunity between state and state, between section and section. There has not been the same initiative, nor the same ability to afford the sort of education that will serve the general welfare and the national interest. Federal aid has placed the importance of vocational education squarely before the country at large. Our resources are vastly better utilized. Federal taxation has been permanently enlarged, and the means will be available to encourage practical training for all the people of all sections under our flag.

Under federal guidance it is possible to create standards of efficiency in vocational education. The cooperation of the state boards allows full recognition and provision for the distinctive industries of each area. Maximum economic fitness is of nation-wide concern and not merely a sectional issue. Cooperation and regulation are the new watchwords of American production. The Morrell Act did not realize the result expected in practical education. Under the stimulus of new conditions with capable federal leadership the day of larger educational achievement is at hand.

The vocational education promoted by the Smith-Hughes Bill is not a hard-and-fast system. I cannot be completed over night and put into operation. Adequate equipment and competent teachers require time. No feature of the plan is so important as the continuation or part-time school. It may well at an early date be charged to compulsory instruction. Certainly in every locality should the practical training of youth be begun before a sufficiently careful survey has been made of the industrial needs and opportunities of the region. The operation of the recent vocational law in the state of New York is ideal in its provision of complete data for an educational program. Already in many states this year the interest of high-school pupils in vocational courses of study has risen to a high pitch. The federal support stamps the practial training as most worth while. Prevocational work in the junior high and intermediate schools should prove a stimulating factor to large vocational enrolment.

A new industrial world has come to pass. No longer will capital hold absolute sway. The long-delayed recognition of the place of labor is being made The day of the trained, educated workman has dawned. The necessity of his practical training for national tasks in industry has cleavage and public unrest. Samuel Gompers, captain of the hosts of industry, has voist the sentiment that the "American workman will insist that the public schools shall generally furnish education for efficient, intelligent, skilled labor, and that the instruction shall be made democratic."—Journal of N. E. A.

ALFRED W. McCANN ON SUGAR AND SWEETS.

In the Chicago Daily News, Mr. McCann, the leading chemist and food authority, who writes on this subject every day in the News, has written the following concerning the use of sugar and sweets among children. Many a child is considered irritable, unmanageable and even vicious simply because of its irritating diet of sweets. In answer to a mother's query as to whether she should give her children as much of the sweet things as they want, Mr. McCann says:

"Neither infants nor children should have cane sugar in their diet as it is now made, altho honest old-fashioned cane sugar was a natural and nutritious food. The sugar bowl on the table of the twentieth century home is one of the most deady curses laid by ignorance upon child life.

"The child's stomach makes its own

sugar. Every ounce of starch he consumes must be converted into sugar before digestion. Mothers of children must be made to realize that artificial sweets sap the child's body of its most indispensible substances and bring about disorder of the bones and teeth.

"The child's love for sweets is to be satisfied with the sweets organized for him by all generous nature plus human intelligence. He gets these sweets not only in a harmless, but in a beneficial form in the fruits of the earth, and at two and one-half years of age there is not one ripe fruit which the cannot digest and assimilate in moderate quantities.

"Even the date will impose no tax upon the digestion after the third year unless he over-eats. Honey, sap maple sirup and old-fashioned unsulphurated molasses, with unrefined cane sugar, contain the tissue salts of the cane, tree and flower—the iron and calcium that nature put there. Such forms of sweets are natural and good. Candy prepared from them is good candy for the child. Yes, this advocates the use of 'impure' sugar, for there is no such thing as pure sugar in nature. The sugar found in vegetables, fruits, reeds, trees, etc., is unrefined, just as the starch in these things is unrefined.

"This is as it should be, and we should not allow any industry, however powerful or privileged, to take anything out of our food which nature intended to be there. Chemically pure sugar is not found in nature. It is the product of the laboratory, not of God.

"God's Candy"

"The writer's children eat no artificial sweets. They are happy, very, very happy. There is touching pathos in their childish efforts to dissuade their little companions not to eat the evil or worthless things that are everywhere offered them in mistaken kindness, or in exchange for their pennies. They call the date, apple, orange, berry, banana, fig, prune, plum and peach 'God's candy.' They see that nobody gives 'doggie or kitty or bird or horse or chicks' cane sugar. They understand. Their lives are not empty. From the very beginning they grasp the necessity of drawing a line between good and evil, between the essential and the nonessential, between the moment's pleasure and its consequence.

"If you give your children the sweets as nature prepares them there will be no abnormal cravings. Their appetites will be healthy and will demand just so much sugar as their little bodies require."

"Nine out of ten stenographers who apply for positions can write a few shorthand characters and irritate a typewriter keyboard, they think that is being a stenographer, when it is merely a symptom of a stenographer. They mangle the language, grammar, spelling, capitalization and punctuation. Their eyes are on the clock, their minds on the movies." —Ralph Parlette in the University of Hard Knocks.

"There are ten literary drunkards to one alcoholic drunkard. There are one hundred amusement drunkards to one victim of strong drink. And all just as hard to cure."—Ralph Parlette in the University of Hard Knocks."

"Professor," said Miss Skylight, "I want you to suggest a course in life for me. I have thought of journalism—"

"What are your own inclinations?"

"Oh, my soul yearns and throbs and pulsates with an ambition to give the world a lifework that shall be marvelous in its scope and weirdly entrancing in the vastness of its structural beauty!"

"Woman, you're born to be a milliner."

They also serve who only stand and wait.—John Milton.

The Character Builder

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EDITORIAL

BRAIN LOCALIZATIONS,

In 1907 G. P. Putnam's Sons publisht a book entitled "Hygiene of the Nerves and Mind in Health and Disease," by August Forel, M. D. formerly Prof. of Psychiatry in the University of Zurich, Switzerland. He is considered one of the leading authorities in his subjects. On page 99 of his book he says:

"The celebrated brain-anatomist Gall was the first woh localized speech anything like correctly. Yet he believed that every possible mental faculty could be localized in the brain, even thru the skull; and tho he discovered many truths intuitively and ingeniously, he mingled so many phantasms with all that he discredited an idea which was correct enuf in itself. It is peculiar at any rate that the dogs from whose cerebra Goltz cut out the frontal lobes become ill-natured, while those from which he removed the occipital lobes showed themselves very gentle—which corresponds fairly well with Galls's idea. From the localization given in chapter 2 of speech, memory-images of sensation, and the motor fields of the cerebral cortex, it undoubtedly follows that the different divisions of the cerebrum show a relative specialization of their functions. But they are all so intimately connected together by the association neurons that it is scarcely possible to put a more detailed localization of the mental faculties to test. In any event we make a partial use of our right cerebral hemispheres and a partial use of our left for different purposes. But pathology teaches that after the loss of a part of he brain other neighboring parts can be trained to take its place, if the injury has not been too great. In short, our cerebrum is our mental organ and it is clear that certain neurons of its different divisions are at work when we work mentally, but in such a complicated manner that we are still a very long way from gaining even a crude idea of the mechanism of this work. But this much is sure, that the cultivation of speech as the coin of thot has given a tremendously broadened field to the plastic activity of the cerebrum and has alone made human culture possible."

The interesting thing in the above quotation is that when Goltz removed the frontal lobes of the brain, thru which the restraining powers of mind function, the dogs became ill-natured; while those dogs that had the occipital lobes removed, thru which the feelings function, showed themselves very gentle. Gall and his scientific followers did not practice vivi-section to make their discoveries. During the past century the vivisectors have tortured innumerable harmless and defenseless animals and have failed to discover what Drs. Gall and Spurzheim discovered in a few years without giving pain to human beings or to animals.

When Sir Charles Bell of England made his wonderful discoveries in the functions of the nerves he wrote in his book on the nerves in 1825:

"In France, where an attempt has been made to deprive me of the orig-

inality of these discoveries, experiments without number and without mercy have been made on living animals; not under the direction of anatomical knowledge or the guidance of just induction, but conducted with cruelty and indifference in hope to catch at some of the accidental facts of a system which it is evident the experimenters did not fully comprehend.

"When a subject like this is investigated according to the true order and just philosophy, and the facts of anatomy strictly attended to, every experiment is decisive; and the truth comes out so clear and simple that nothing can be more satisfactory either to the man of science or to the general enquirer."

It is now ninety-three years since Sir Charles Bell wrote those statements in his book. During that period millions of the most cruel experiments that ever disgraced medicine and science have been made, and the end is not yet. There is no better evidence of the inefficiency of this method than the text-books that are used in medical colleges. Take for intsance the physiologies. Dr. A. T. Schofield, one of the most popular medical writers of today, says on page 12 of "The Force of Mind."

"Every thotful student of modern works on physiology and medicine must be struck with the increase of the scientific tone at the expense of the philosophic. The most recent physiologies agree in dealing SOLELY with apparatus, structure, mechanism, and function on a mere descriptive level, characterised, it is true, by the most minute accuracy of detail. But there is also such a complete absence of all consideration of the necessary co-ordinating and combining power which alone can make of these diverse machines and many members one harmonious unity, one perfect man, that the whole reads more like a work on physics than the story of the somatic life of a human being."

One of the greatest needs in science and medical practice today is common sense. In localizing the brain centers thru which the various powers of mind operate, Doctors Gall and Spurzheim used an uncommon amount of common sense. One of the greatest losses to humanity during the past century is neglecting to apply the discoveries of Gall and his scientific followers. In speaking of these, W. Mattieu Williams, the eminent scientist, said:

"It is evident that the cutting out of any predefined portion without injuring the neighboring and even distant parts of the brain is a hopeless device. The correctness of this view has been demonstrated by the miserably contradictory results of those experimental physiologists who have attempted to discover the function of the different regions of the brain by their mutilations on living animals.

"Thus nothing has been learned by these cruelties that might not have been far better learned by the careful and patient study of the mental characteristics of those animals which supply us with cases of "natural mutilation." as Gall aptly describes it; natural non-development of the parts in question, cases which are supplied by Nature in unlimited numbers and in full health.

"Gall had a special chapter on this subject of cerebral mutilation in the

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Please note the figures following your address on the Character Builder. If your subscription to the Character Builder expires with this issue, the figures will indicate it: 2-19 meaning 2nd month of year 1919. We appreciate your support and hope to have your renewal at once. Many magazines have advanced their subscription price in these days of high cost of living, but the Character Builder remains the same, $1 per year. Let us hear from you soon.

THE CHARACTER BUILDER LEAG.

625 So. Hope St. Los Angeles, Cal.

third volume of his work. He opens it thus:

" 'It is a notorious fact that in order to discover the functions of different parts of the body our anatomists and physiologists prefer the employment of mechanical methods to the accumulation of a great number of physiological and pathological facts; to collecting these facts, to repeating them, to waiting for their repetition, in case of need; to drawing from them slowly and successively the consequences, and to publishing their discoveries with philosophic reserve. The method at present so much in favor with our physiological investigators is more sensational and gains the approbation of the majority of ordinary men by its promptitude and visible results.' "

"After reference to the contradictory results of the mutilation experiments he adds: ' "It is but too notorious that these violent experiments have become the scandal of the academicians who seduced by the glamor of ingenious operations have applauded with as much enthusiasm as superficiality the pretensions to glorious discovery made by these mutilators." '

"These severe strictures, and others that I shall quote hereafter, are as applicable to the cerebral physiologists of to-day as they were to those of the beginning of the century." A Vindication of Phrenology by W. Mattieu Willias, author of "The Chemistry of Cookery and other scientific works.

PROF. MUTCH, CONTRIBUTING EDITOR.

We are pleased to announce to the readers of The Character Builder that Prof. Leslie R. Mutch, the well-known psychologist and criminologist has consented to contribute a series of articles to The Character Builder. We have been acquainted with the practical human nature work of Prof. Mutch for nearly thirty years and recognize him as one of the most successful pioneers in getting into the schools a rational system of studying and training children. We prize very highly the following letter from Prof. Mutch in which he speaks so encouragingly of the mission of The Character Builder. We are securing the co-operation of the leaders in the Gallian psychology thruout the world and feel that we are entering upon a New Era. Read the following encouraging letter from Prof. Mutch:

901 N. K Street
Tacoma, Washington.
Jan. 2, 1919.

Dr. John T. Miller,
Editor of the "Character Builder,"
Los Angeles, Cal.

My Dear Mr. Miller:

Your letter just received and gladly respond to your invitation to write in the columns of the "Character Builder"; largely because—after very mature consideration, I have become convinced that it is the most meritorious journal in this field, partly due to the fact that it has a frankly open mind and has no handicap of previously formed "fixt opinions." The death of any people, or any cause, or any principle, begins when it reaches a "fixt psychology." Progress is done. The world goes on and leaves it standing still. A fixt creed is just as fatal in science as it is in politics or religion.

Thank you for your invitation to share your good work. I will soon begin a series of pithy articles on "Re-adjustment of the Gallian System of Character Analysis." Other systems are too amateur, too general, or are suited to study efficiency rather than talent and character. The first will cover the real offices of the erroniously so-called "religious faculties." The second the mis-named "selfish faculties." Both of these groups of organs have a far wider office in human efficiency lines than most mortals ascribe to them. This narrowness of interpretation has been the main reason for the non-acceptance by scientific men of this cerebral system.

LESLIE R. MUTCH.

A PLEA FOR BETTER READING.

Out of the mass of writing, there are very few permanent contributions to literature; but it is marvellous what those contributions have aggregated from the past. All the very best thot and analysis of the ages, from the wine-press of the human mind. The most of us are in the early, crude stage of evolution. This is evidenced by the comparatively small number of readers of our best works. This can readily be shown by the class of books most in demand by the public in our libraries. It proves that the average reader is not serious, in that he prefers entertainment to solid food in his reading; rather than learning something of life in the past thru the most gifted of his ancestors, he is contented with the radical views of modern writers on all sorts of unimportant subjects. He is not desirous to be led, but rather to find authors who will cater to his predjudices in better language than he can command.

This is one reason why there are so few great writers. In supplying the demand for literature of a low level, the writer is denied the support and the mental stimulus which enables him to work at his best; and he thus becomes a literary craftsman in the mediocre, or worse.

Thus we see that the great mass advances and retrogrades together. Progress is accomplisht in cycles, as the great pendulum of time swings back and forth thru the centuries; and it may be after all that we can postulate progress as **eternal** and **perpetual,** in the sense that everything contributes to it in the end. Even the seeming retrogressions are but the conditions thru which is born the urge to a magnificent advance.

It is true that by a man's friends he may be known. May this not also be said of his books? I say books rather than reading because, in the aggregate, that in literture which survives, finally appears in a book. All the rest contributes in degree, and it is but the preparatory sheets and diagrams of Time and Experience, boiled down by a master mind and done into a book. Cut the hodge-podge and miscellany, and read real books. We need them, as individuals and communities and nationally, in order that we may get somewhere; and thus cease to be factors in what would appear to be an eternal compromise.—Emerson.

BETWEEN ONE MAN AND ONE WOMAN.

By Dr. Frank Crane.

The penalty for uncleanness of thot is that the soul's eye shall be put out. In some way Nature has placed in the holy of holies of life the ark of the convent between one man and one woman. It is a great mystery, but it is a truth none the less, this subtle connection between spiritual vision and sexual integrity.

The high joy of existence is precisely the ability to see those rare tints of nobility and glory that hover about the commonplace. To perceive these gleams makes our career here below strong, rich and worth while; not to perceive them, to have lost them, to doubt or to deny them, is to reduce life to the level of that Augustan age, of which Matthew Arnold wrote:

"On that hard pagan world disgust
And secret loathing fell;
Deep weariness and sated lust
Made human life a hell."

Purity seems a cold world, but it is only so to stupid persons who do not understand how passion can be pure. Ignorance is not purity, and celibacy is not chastity. Our wives and mothers are as chaste as our daughters.

Purity is a quality of passion. To have passion without loyalty is, as Carlyle says, "to burn away, in mad waste, the divine aromas and plainly celestial elements from our existence; to make the soul itself hard, impious and barren, and to forfeit the finest magnanimity, depth of insight and spiritual potency."

Or, as a greater than Carlyle said: "Blessed are the pure in heart, for they shall see God."

HEALTH DEPARTMENT

Edited by C. PETERSON, M. D.
Supt. Healing Department Human Culture College.

THE TOBACCO HABIT INJURIOUS.

The following from the pamphlet "Is the Tobacco Habit Injurious?" by Prof Irving Fisher deserves wide reading.

"Experiments at Yale and at Amherst have brot out the fact by actual measurements that students not using tobacco during the college course have gained over the users of tobacco in weight, height, growth of chest, and lung capacity.

"Connie Mack, the famous baseball hero, does not sign up baseball leaguemen who smoke. Clark Griffiths, Manager of the Washington Nationals, exprest himself thus: 'I am convinst that our failure to come up to expectations this season has been largely due to the fact that some of the players on whom I depended were cigaret fiends. There will be no more of it.'

"Few now question the fact that the cigaret is a demoralizer of youth. Workers for the welfare of the children are against smoking among the young. They believe it stunts the growth physically, intellectually and morally. The truth is that lack of self control and self-indulgence in tobacco, as already stated, will lead to lack of self-control and self-indulgence in other directions.

"The people of the United States consume annually: 7,500,000,000 cigars; 15,500,000,000 cigarets; 400,000,000 lbs. miscellaneous tobacco. The annual cost to the nation is not less than $1,200,000,00. This is the estimate of Professor Henry W. Farman of Yale, based upon an earlier estimate of Professor William B. Bailey of the same University.

"Furthermore, the raising of tobacco lessons our available food supply by the amount of food represented in the land employed for tobacco cultivation. At the present time, in the face of world famine, this is an exceedingly important matter, for the amount of land under tobacco cultivation in 1915 was 1,368,400 acres.

"The total tobacco toll, as Professor Farman has estimated it, is more than four times the regular appropriation for our army and navy combined.

"Japan has a law prohibiting smoking by all persons under twenty years. There has been talk of national prohibition of tobacco in Sweden. The sale of cigarets is entirely prohibited in six American states. In twenty-seven states the sale of tobacco to youths is restricted to some degree. New York State has prohibited smoking in factories since 1912.

"In an increasing number of cases the use of tobacco actually militates against the securing of a job. I learned recently that the Heinz Company refuses to hire a NEW man who uses either tobacco or alcohol. Thomas Edison will not accept cigaret smokers in his factories. Henry Ford is trying to persuade workmen to give up smoking. A number of other concerns, such as the National Cash Register Company and the Fifth Avenue Bank, have put themselves on record as against the habit. The Morgan & Wright Tire Company, the Wanamaker Stores and Marshal Field & Company discourage it.

"When the fight against tobacco really begins in earnest we shall find three big forces on the side of tobacco —fashion, drug craving and commercial interests with their advertisements and lobbies."

HOW TO ABOLISH DISEASE.

Men of Science, and men most interested in the redemption of humanity, have for a long time been trying their best to abolish disease, and all other undesirable conditions from among men. If the Bible is true, the time is to come when sickness, sin, disease, and death are to be abolisht, and the time will come just as soon as man is delivered from prejudice and ignorance, and realizes that his salvation and deliverance rest with himself.

All the great Teachers, Seers, Prophets and Saints, have predicted a time when sickness would be no more, and their predictions do not refer to a time out of the body, but to a condition that is to become a fact among men here on earth. All the poets have written of a time of fullness and health of body in a good age to come on earth.

In our effort to abolish disease we have dealt with it on the wrong plane entirely; we have dealt with effects only; but today we are awakened to a consciousness of the fact that we must deal with causes rather than effects if we would secure the desired results.

Man is slowly feeling his way from animalhood to divinity, and it is being manifest in evidence on every hand, that the time is fast coming when he will so understand the Divine law that he will rise superior to and conquer all disease and abolish it from life. Every step in growth is toward the time when man shall express himself completely, and manifest thru his flesh that in his Diviner self he is master of his own body, so that no unholy thing shall manifest itself thru his flesh, and disease and all undesirable manifestations shall be abolisht.

Let us ever remember that this physical organism is the smallest part of us, that behind it is the life-giver; that potent power of spirit which makes the chemical substance of which man is formed, a living, breathing entity—that something which, when withdrawn, leaves but a lump of cold material; that "something" we call MIND, intelligence, the vitalizing substance, creative energy, the cause, the creator, which builds and heals, and there is no other creator or healer in your body; and you should be the director of this creator in your own body; matter is negative to mind, thot and intelligence, and is acted upon by mind and thot. Mind is the most active and powerful substance we know of, vital and intelligent, and when properly directed will overcome all conditions of weakness and disease in our bodies, because it is creating cause set in motion; self-generated thot is the vital fluid itself, it courses thru a man's viens, and vibrates over his nerves and produces in his body according to its kind. Thot is the basis of all action. Every mental state, every thot has its effect for health or disease on every cell of the body; anger, fear, etc., depress vital action; faith, hope and happiness, etc., stimulate the creative forces. Truly, "as a man thinketh in his heart, so is he."—T. W. Butler, Ph. D. in The New Age Herald.

WATER UNEXCELLED AS A HEALING AGENCY.

D. H. Kress, M. D.

Water is probably the safest, the most convenient and the most effective remedial agency, when skillfully applied, that we have access to. It is within reach of all. It can be had without money and without price. Its intelligent application necessitates a certain amount of knowledge of the human body and the function of its organs which few possess and hence some can not get results.

Drugs are deceptive. They deaden sensation and remove symptoms. It requires no skill and no knowledge of the human organism to administer them. The most ignorant employ them and get the same results as the most learned. Drugs in fact tend to keep men and women in ignorance.

Animals, it seems, appreciate the

value of water more highly than do men. They resort to water and other of nature's agencies when suffering from disease.

The following observation was made by a physician who was spending his vacation at a farm:

"One day, while walking with the farmer, the latter called his attention to a sow that was confined in a pen. The farmer explained that the animal had been kickt in the abdomen by a mule and that he feared she would die. The sow seemed to be in great pain and was continaully trying to get out of the pen. The physician suggested that the door be opened; that the sow probably had peritonitis and would die anyhow. The door was opened and immediately the sow proceeded toward a spring situated some distance from her pen. Here she remained for five days without taking food, tho corn in abundance was placed within her reach. At the end of this time she emerged from her cold water bath, completely cured."

The First Modern "Water Cure" Advocate

The first modern "water cure," as it was termed, owed its origin to observations made in the application of water by animals.

Vincent Priessnitz, whose name is so intimately associated with the application of water in sickness, received his first impression by observing the effect which the application of water had on the animals confined to his care. He more than once saw wounded or otherwise maimed animals plunge their injured members into cold water. He says one day he observed an incident which first turned his attention to the effect of cold water. A young roe, which had been shot thru the thigh was seen dragging itself with difficulty to the source of a spring. It then managed to get its wounded thigh into such a position as to have it entirely covered with flowing water. He saw it return at short intervals during the day to renew the bath. The animal improved from day to day till it finally got well. Sometime after this Priessnitz himself met with a serious accident, a heavy wagon passing over his body. His ribs were broken and he sustained other internal injuries. He remained unconscious until the surgeon arrived, who pronouncst his life in immediate danger, adding that in the most favorable case he would remain an invalid for life, unfit for any hard work. He followed the directions of the surgeon, but instead of getting relief from the excruciating pains, they increast and became unbearable. He determined to follow the example of the creature that was restored by resorting to the cold water cure. Acordingly, he had bandages repeatedly wrung out of cold water and applied to the chest and ribs, the acute pains shortly diminished and he fell into a deep sleep. He continued this treatment from time to time, at the same time drinking freely of cold water to prevent internal fever, and, after several days, recovered so far as to be able to superintend his work on the farm. His faith in the healing properties of cold water was now confirmed. After this, whenever he heard of anyone having bruises, dislocations, sprained limbs or other external injuries, he lost no time in recommending cold water as a means of obtaining a speedy cure, in many instances applying it himself to the unfortunates without charging for his time, etc. He met with marvelous success and his reputation and fame spread beyond his own district. Strangers began to come from distances to seek advice from the young water doctor, as he was termed. Some of these, in return, gave substantial proofs of their gratitude. Medical men in the neighborhood became aware of a rival. With the help of the local authorities they continued to put constant difficulties and annoyances in his way. Many a one who came to Graefenberg to ask where the water doctor lived had for answer, "To the water doctor you want to go? Why take the trouble to go see that man? He is nothing but a quack." He was repeatedly brot before the magistrates. A most amusing incident is related of

a miller named Franz Nietch, one of Mr. Priessnitz's patients whom the doctors had given up, and who was restored by Priessnitz. Nietch was called up as a witness against Priessnitz. The magistrate questioned and cross questioned him. He was finally ordered to say who had cured him. It was known by all present that he had been treated by the doctors as well as Priessnitz. The man who lookt well and hearty replied: "They all have helpt me, the doctors, the apothecaries, and Priessnitz. The two former helped me to get rid of my money and Priessnitz to get rid of my illness." The fame of the virtues and healing properties, as applied by Priessnitz, spread. Patients came from all parts and among them were men of great repute. His institution, which had grown to large proportions, obtained a world-wide reputation. The time came when Priessnitz was not merely exonerated from all the charges which were brot against him earlier in his professional life, but he lived to see the principles in which he had such unbounded confidence recognized by the state and the medical profession. The cases too hard for the doctors were usually advised by them to go to Graefenberg.

There is no reason why every home should not be a minature "water cure" and why every mother should not be the physician of her household. Hot and Cold water skillfully applied will work wonders in the treatment of the ordinary illnesses which arise. Let mothers secure a good book on hydrothereapy and learn how to apply this agent intelligently and with the blessing of God which attends its use, results will be secured that will be surprising.—Life Boat.

Cowards die many times before their deaths. The valiant never taste of death but once.—Shakespeare.

Fear to do base, unworthy things is valor; if they be done to us, to suffer them is valor too.—Ben Jonson.

UNITY OF THE PHYSICAL AND MENTAL.

It must be understood in this writing that there is no reference made to any of the healing done by that teacher of teachers, Jesus Christ. There is no doubt that in all his healing, the polarities were changed so that health resulted, but he did it by a power we know not in these writings, and there is no effort here to go into the spiritual realm, but in the realms of the mental and physical showing their unity as viewed by man, and not as viewed from a divine standpoint. The cures made by Christ were instantaneous, and there was no use for physicians' offices, drugstores, or repeated visits by the patients. The means used were not the means used by mankind alluded to in these writings. So much for the spiritual world.

The law of Polarity, the dependence of physical conditions upon mental states, the correspondence of particular organs of the body to special faculties of the mind, and the control of the one by the other is now known.

We find in the Scriptures some semblance of the names of the heart, stomach, liver, bowels, kidneys, are used to designate the affections, desires, emotions of the mind. We often find such expressions as "hardening the heart," "the bowels of mercy and compassion," "a stiffed-neck people," "my viens shall rejoice," "my liver is poured out upon the earth," etc., showing the use of physiological terms to describe mental states and processes.

There is a direct structural connection between the mental and physical natures of man. With approximate accuracy, particular parts of the brain-structure are designated as the avenues for the performance of special functions. Each hunger, propensity and emotion, and every faculty exercised in the process of thot, requires in order to make known its power a distinct quantity and quality of cerebral substance.

Every mental attribute and faculty has its correspondence in some bodily organ or function. For instance, the

familiar process of mastication, deglutition, digestion and assimilation is a perfect counterpart of what takes place in the mind in partaking of truth for mental nutrition. In the function of the organs of respiration we find a perfect picture of inspiration by the mind. Without breathing atmospheric air our physical bodies could not be kept alive; and without the inspiring influence of mind there is no real mental life. There is the same correspondence between the office performed by the excretory organs of the body and the process of eliminating ignorance and impurity from the mind. Nor are these meaningless analogies; for the mental states and physical conditions are intimately related and mutually dependent, the one upon the other.

Active sympathy exists between special faculties of the mind and particular organs of the body. They are the opposite poles of the mento-physiological battery that is charged with vital force. If the normal polarities are in any way disturbed, a degree of physical and mental inharmony will be experienced, corresponding to the nature of the cause.

Look, for instance, at a common affection of the liver, in which that organ is clogged and torpid. A sluggishness of the mind accompanies it, which it is impossible to counteract by any effort of the will. The important function of assimilation, elimination and secretion performed by the liver, represents an equally important mental process; and the relation between the two is physiologic and organic. As important changes are affected in the blood by its passage thru the liver, so its corresponding mental process is that which gives motive power in orderly succession of thot. It follows, that in order to effect a so-called cure in cases of disease of this organ, not only must vital force be imparted to the physical system, but there must be a mental power brot forth, that shall transmit strength thru the body.

What is here stated concerning the liver, is mental correspondence, and the method of its so-called cure, when diseased, is but an example of the operation of a law governing every other organ of the human body.

A heart suffering from derangement can be similarly cured by a development of the highest affections. When this attitude is taken, then the constant and orderly beating and throbbing of the mental in ardent desire and sympathy will begin.

If the trouble is in the stomach or other digestive organs, there is the promise, "Blessed, made happy and healed, shall be they who do thirst after righteousness." The bodily affliction should stimulate the mental hunger for the Bread of mental life, which is now being unfolded in its relation to, and in harmony with all other truth man has known. The ability to eat of this mental food, to digest and appropriate it to the growth of the mind in higher levels, exprest in good deeds, is the foundation for the so-called cure for this physical malady. As the bowels of tenderness, compassion and mercy are strengthened in the struggle for a higher mental life, their material counterparts will receive new power.

When the lungs or other respiratory organs are diseased, receptivity to inspiration must be brot forth and developt in the mental, in order for the constitutional difficulty to be overcome. When the lungs of the mental have exerted themselves, this will exert a physiological curative action upon every cell of the body. There must be a breathing out after truth on the higher mental levels, and as a better understanding of law is gained, there must be an expansion and unfoldment of the whole being, in conformity with them.

When the kidneys are organically affected, in order for a restoration to health, the attention must be drawn to their archetype in the secret working of the mental. As these physical organs throw off impurity and poison from the system, so is there a process of elimination of ignorance from the

mind, which must be set up and maintained, or inharmony will certainly continue. The law of the ancient rite foreshadowed of offering the kidneys in the Jewish Dispensation, is one eternally obligatory upon every one. Instead of outwardly offering the inward parts of an animal to be consumed upon the altar, the secrets of the lowest nature in man must be presented as a willing sacrifice, to be changed by the action of the mental power that is engendered by an understanding of the laws and principles governing man's past, present and future unfoldment.

The examples must suffice to show the way in which the law of polarity operates in the so-called cure of mind and body. Whatever member or part may be effected other than those that have been mentioned, the principle is the same.

The best known remedial agencies, and the most highly approved system of diet, clothing and sanitary regulations, must be observed, as preliminaries and auxillaries to that complete and enduring restoration to health of mind and body which can come from this law of polarity which operates on the physical and mental plane. Whatever has proved of benefit in the past in these departments of healing, must have accomplisht its good in obedience to some natural law; for this reason, all agencies of proven efficacy are retained in the true method of healing, thinking, living and doing. One should not be narrowed and restricted by any of the false notions that are prevalent in reference to these subjects. There are natural vito-chemical relations existing between the food eaten and the bodily functions and mental states. There are times when fasting and strict diet are needed. At other times a bountiful supply of food is required.—Physician in Your Health.

A man, like a watch, is to be valued for his manner of going.—William Penn.

SELF DEVELOPMENT.

By E. W. & M. H. Wallis.

The power which mind possesses to break its bonds, when it controls conditions, is only beginning to be faintly realized and its creative ability when positive, affirmative thots are conceived and projected into the great thot-realm is a theme for many a scientific discourse and many a sermon.

When a drop of water used upon a patient under hypnotic influence can by suggestion be made to produce a blister, who shall deny the power of thot over the secretions of the body? The subject is tempting, but we must stay our hands save in so far as it indicates the ability which we all possess to govern and regulate our lives, even to the maintenance of physical health, intellectual vigor, moral force, and spiritual strength; especially so as regards the control of the kinds of thots and feelings that we entertain. It is true that we may not prevent the intrusion of unwelcome pessimistic, or distasteful thots and feelings, but we can refuse to give them lodging and entertainment, and substitute other and more worthy and helpful ones.

"The inner side of every cloud
Is bright and shining.
And so I turn my clouds about
And always wear them inside out,
To see the lining!"

The fact that feelings and thots can be aroused by ourselves within ourselves; that in course of time we become what we determine we will be; that the power for self-culture, self-expression, and self-realization rests and abides within us, is the keynote of the spiritual, or psychical gospel. We do not deny that environments hamper and limit; that education and misdirection bind and enslave; we admit that heredity counts for a great deal; but we do say that the prime fact and factor amid all circumstances is the man himself. He is the center-stance, the deific focus of positive energy which he may and should employ consciously and with intent for his own betterment.

The building of character consciously and purposefully, not so much in line with tempermental tendencies or conventional rules and requirements as in strenously following out one's higest ideals of right, purity, honor and truth; in overcoming bias and prejudice, and rendering loving service to others, is no easy task and it is one that is too seldom fully undertaken, but it will be in this direction that the greatest progress will be made in the development of true and righteous manhood and womanhood.

We now realize as never before the operation of the great Law of Consequences: that we reap what we sow both here and hereafter and that reform must begin in the individaul. While improvement of environment and the breaking down of limitation will exert a beneficial influence and afford opportunity to the one who is ready to advance, yet the real and permanent upward trend will only be revealed when the soul-self is awakened and dominates as a moving, molding force in the ordering of life—for

"Tis the set of a soul
That decides its goal,
And not the calm or the strife."

"Be thyself" is the Divine command that is written in the very principles of our being. We have too long lookt for the work of salvation and liberation to be occomplisht for us. Believe and be saved instead of Behave and be saved has been dinned into us until we have failed to realize that we must trust, and exercise, the potency of our own spirits—the Divine Life dwelling in us—and act as if we really, honestly and fully believed that we are sons of the living God.

The fact that man is a center of deific possibilities, which he may consciously cultivate and express, implies the innate divinity of every human being; that every man is related to, and dependent upon the Supreme Life; that the Infinite Mind circulate thruougt the Universe, are imminent everywhere, and that we are continually bathing in the atmosphere of Divine Love, breathing it unconsciously; and the aura of the Divine touches us at all points.

Our outer-life manifestation is but a fragmentary expression of what we are in reality; we can educe our powers, quicken, strengthen, and intensify our consciousness, enlarge our sphere of influence and reveal our true nature by self-cultivation; but below (or within) all that is evolved lies the permanent reality—the spirit-self. It is difficult to realize the full significance of that fact; but realization—self-realization on those lines is the key of interpretation which unlocks all mysteries, even that of godliness—God made manifest in the flesh, not of one man only, but of all men. If we mistrust ourselves we show want of faith in the Spirit Divine; for no man can truly trust in God who has no faith in himself and fails to realize that the fountain-head of power, of growth, of manifestation, is within himself, and that all things which exist are expressions of the power we call God. This intuitive consciousness of relation to, and dependence upon, the Universal Life and Love, altho differing according to the degree of spiritual unfoldment of the believer, has ever struggled for expression; and back of and above all creeds and rituals it has been the affirmative impulse attesting the innate spirituality of man.

What spirit is per se we know not, but we do know that we are self-conscious beings, and that all our knowledge is simply a re-reading of the pre-existing principles of the universe. As thot precedes form, and as the building machine, instrument, law, creed, and hypothesis, all exist in the mind before they are exprest in one form or another, it is manifest that ideas are real and rule the world. We, at our best, are the interpreters and exponents of the Intelligence which is at the back of and within the universe; its law and its life—the inward Spirit, of whom all things are the outward and visible signs—the thot-forms

which serve to disclose as well as to hide Him from us.

We continually, even tho unwittingly, reveive the beneficent ministration of Ligt, Life, and Love, and Live, move, and have our being in the aura which emanates from the Universal Soul; but when we become conscious of this delightful inter-relationship; when we become spiritually illumined, attuned, and responsive, and can clairvoyantly, clairaudiently, or psychometrically perceive and realize our own Divine potentialities and responsibilities, our royal descent and godly hereitage, our whole being thrills with a new sense of the sanctity of life. The sacred joy of being, the keen pleasure we experience in the use of power, and the happy serenity which possesses us when we trust in the Infinite and know that all is well, can be experienced—it cannot be described or imparted; it must be felt, known, and enjoyed to be comprehended. Our soul-powers can best be realized when we can attain the attitude of unselfish love; of mental repose and serene quietude of spirit, wherein, while desiring illumination, we can confidently, without haste and without rest, lay open the placid surface of our spiritual consciousness to the movings of the Divine informing Life and Love.

Helen Keller, the blind mute, won her way to college, but realized the disadvantages of that institution after she got there. She said: "I used to have time to think, to reflect—my mind and I. We would sit together of an evening and listen to the inner melodies of the spirit which one hears only in leasure moments, when the words of some loved poet touch a deep, sweet chord in the soul that has been silent until then. But in college there is no time to commune with one's thots. One goes to college to learn, not to think, it seems. When one enters the portals of learing one leaves the dearest pleasures—solitude, books , and imagination—outside with the whispering pines and the sun-lit, odorous woods."

We must have time to listen, to feel, to be baptized and inspired, to see, and understand, and respond, and we need not wonder that many people are going into the silence to gain insight, strength and serenity. With unrest, anxiety, and sensationalism the mind becomes disturbed, and, like water stirred from its depths and broken into waves upon the surface, it cannot reflect the blue heavens; it can only give back broken gleams of truth.

The phenomena connected with the subtile domain where mind and matter meet require the nicest discernment and most unerring intuition for their correct interpretation. The seen and unseen worlds are so intimately related that every earnest and sincere effort put forth on this side for self-culture, control, and expression, and for the good of others, will influence us in the life to come.

The development of psychical susciptibility will fail to produce legitimate effects if they do not deepen our religious convictions, sweeten and ennoble our characters, broaden our sympathies, and kindle a deathless light in the inner sanctuary of our consciousness which will enable us to do better work and live more wisely and lovingly.

Spiritual philosophy helps us to understand the brotherhood of man in the divine relationship wherein the greatest among us is the servant of all. The possession of great gifts is an added responsibility. We are only stewards of our powers on behalf of others, and our desire to gain knowledge and influence should be vitalized and dignified by the intention to use them to help, teach, and serve our fellows, and in such services we shall ourselves be blest.

"We are each and all another's,
We can never stand alone
And for pain or wrong inflicted
We must every one atone.
Let us feel that we are brothers,
That our interests are one,
We shall help each other onward,
And the will of God be done."

AN ANARCHIST.

By Marco Morrow

At the Garage the other night,
Some one askt Doc Coffinberry
If he thought some scheme he had
Was constitutional.
"Constitutional, hell!" he blurted out.
Doc's pretty blunt sometimes
But we all understand him.
"The longer I live," he went on,
"The more of an anarchist I become.
I was brot up a Psalm-singing Presbyterian.
My father was an Abolitionist
And thot every Democrat
A rebel at heart.
I studied medicine when the Allopaths
Wanted to hang every New School man.
Well, the result was this:
For twenty years, I'd let a patient die
In the regular way
Rather than break over some rule;
I'd have seen the republic go to smash
Rather than let the Democrats run the government,
And as for heaven,
I was sure it couldn't be much of a heaven
If folks could get there
By the Methodist or Baptist route.
As I say it took me twenty years
To get sense enuf to see
That you can't carry the ocean
In a tin cup.
As old Dr. MacLennan said
When they brot the first fiddle into the church,
'We can't let the devil
Have all the good tunes.'
If the Democrats happen to light on a good thing.
Take it away from them;
If it's any good, it's too good for them.
I'm sick of definitions,
And won't wear a cast-iron jacket.
Read me out of Church and party and school
If you like,
And I'll go gypsying in the wilds,
And renew my youth."

—Cappers Weekly.

ABOU BEN BAD MAN.

(With Apologies to Abou Ben Adhem!)

A WAR-PROFITEER (may his tribe decrease!)
Awoke one night from a nightmare of peace,
And saw within the moonlight of his room,
Making it rich and like a fire in bloom,
The Devil, writing on asbestos foil,
The names of those paid for unrighteous toil.
Exceeding wealth had made Ben Bad Man bold,
And wishing to know what the book did hold,
The Profiteer quick to the devil said:
"What writest thou?" Old Satan raised his head,
And spake, "The names of those who cheat the poor,
And politicians with the dollars lure,
Then to keep the public from getting wise,
They poison the people with bluffing lies,
Forgers, robbers, thugs who murder for gold,
Who rob the grave and burn the orphan fold."
"And is mine one?" askt Abou. "Nay, not so,"
Replied the Devil. Bad Man spake more low,
And said, "Oh, thou from storm-swept Hades sent,
Write me as one who cheats his government."
The Devil wrote and vanisht. The next night from Hell
He came again, and with a great awakening smell,
And showed the names whom hate of God had curst—
And lo, the Profiteer's name was the very first!

—Carl Andreas Hansen in the St. Paul News.

Honor and shame from no conditions rise; act well your part, there all the honor lies.—Alexander Pope.

FRIENDSHIP

By Prof. J. Millot Severn, F. B. P. S.
Brighton, England.

"Friendship is the only thing in the world concerning the usefulness of which all men are agreed."—Cicero.

Man is eminently a social being; his circumstances make him so and when he deviates from the demands of his circumstances and adopts an unsocial attitude he places himself at a disadvantage. It is a grand ordering of Providence—since nearly all the affairs of life depend so much on mutual help and association that man is endowed with a facutly of Friendship. It would be impossible to carry out advantageously all the multifarious obligatory duties, responsibilities, and other vast concerns of life, requiring the combined efforts of many minds and constitutions, without friendship.

Friendship recognises the co-operative principle and is the main quality which affiliates and binds individuals together, and disposes them to form into communities, associations, societies, sects, and to establish Governments and Laws for the regulation, benefit, and maintenance of these communities, sects, etc; and by this combined association each one according to his abilities is capable of augmenting the happiness of his neighbors and himself. Were it not for Friendship man would wander about alone, destitute of all the advantages from human associations, and verbal expression. Freemasonry, odd-fellowship, and all like societies, partnership, neighborhood, clanship, tribes, are products of Friendship. It is this faculty that makes man a gregarious animal. Even various species of the brute creation instinctively seem to know the advantages of combined associaion, and so they congregate into herds, shoals and bodies as a means of mutual help, of self protection, to combat or ward off enemies or to seek prey. For similar reasons, for higher purposes, and to obtain more numerous and greater mutual advantages man needs to associate with his fellows. Without some such controlling power the strong would prey upon the weak, injustice would constantly be committed, and law and order, so beneficial to the welfare of society, would have a very slender foundation.

Friendship, in its desire to congregate, is, and has been, a great factor in civilizing the world. The more people mix with each other the more friendly and humane may they become, the more does knowledge spread, and the more chances have they of attaining human perfection, and of deriving a larger share of advantages from all that the world produces. Human progress would almost be nil, and the plentifulness of many things which add to human comfort and which make life more pleasurable and happy would be very limited, were it not for the friendly association of persons one with another.

Manifold are the advantages to be derived from friendly intercourse. It has helpt on the progress of science, art, literature, religion, and has enhanst the commercial interests carried on internationally, thruout the world; it has helpt in dispersing prejudice and suspicion, and in perfecting many social systems. Friendship is a great factor in preserving peace, for while nations are on fiendly terms there is no desire or need for War.

It must be acknowledged that associations do exist, advancing the interests of a few only, promoted by individuals of selfish motives, but if all persons recognised the bonds of common brotherhood and each sought in a friendly way the welfare of others

while seeking his own, this would not be.

Man is so dependent upon his fellows, that little propress would be made, ignorance and suspicion would continue to reign, much happiness and many of the comforts and pleasures of life would never be realized were it not for his friendly associations and when this is clearly seen it becomes a plain duty for everyone to cultivate a good degree of friendship.

In business and other everyday associations friendship is a valuable asset. When not in excess, it enhances the success of everyone. A person displaying a warm-hearted, friendly, affable manner naturally meets with a much larger share of business patronage than would a grumpy, unsocial individual. Unless obliged, to who would go again to be served by a cold, indifferent, uninterested shopman? One can tell directly when a person wants to strike a bargain simply to gain a self-interested business advantage, it is so different from one desiring to associate himself with you in a business way from feelings of friendliness and mutual help. Business people who want to succeed cannot afford to be cold, distant, and unfriendly towards their customers.

Friendship is an innate faculty not confined to man alone, many animals possess it, the dog especially. Its phrenological organ is located in close proximity to the other social and domestic organs, at the back of the head, immediately above conjugality, on either side of inhabitiveness and external to philoprogenitiveness. It adjoins but is higher than combativeness and is behind and below cautiousness and approbativeness; all of which organs are capable of acting in connection with friendship with peculiar interest and effect.

Friendship, acting without much influence from other organs, gives a ready disposition to form associations, and love of company, without much regard to the choice of it. It gives warmth and vigour to the social nature, an ardent, sociable disposition, is easily allured, capable of considerable attachment and of acting in a manner which wins the confidence and favors the interests, of others. This faculty is often delightfully exprest in children who lay their heads together and cling to and embrace each other. Persons in whom it is small are incapable of profound and lasting friendship. To live as a hermit or anchorite is to suppress its development. "Out of sight, out of mind, feeling indicates weak and indifferent Friendship. Excessive friendship produces extreme regret at the loss of friends, or their continued absence.

Tho Friendship frequently acts largely with benevolence, approbativeness and agreeableness, producing a generous, obliging, affable, suave, adaptable nature, a person can be very benevolent without being at all friendly and vice versa; but a person's benevolence is doubly effective when manifested conjointly with large, active friendship. A person with large benevolence and conscientiousness, when exercising generosity, gives simply as a matter of duty, or from the blind promptings of benevolence, without regard to what or whom they bestow their sympathies or charity upon. Persons with large friendship and small benevolence may on the other hand associate most intimately with friends and companions for years without actually offering or even thinking to do them favors, involving acts of benevolence. These are, however, peculiarly susceptible to other's influences, and are thus liable to allow themselves to become involved in their friends' concerns; tho when this is so, should acquisitiveness be large, they will require a full return, with interest, for any favors bestowed. They associate with others simply for the sake of association; yet unless benevolence is very small and acquisitiveness very large, friendship greatly prompts the other faculties to act favorably, considerately, and with unselfish interest

toward companions and associates. Its best manifestations are when acting conjointly with benevolence and conscientiousness, when it gives a sense of justice and duty towards one's fellows, and a generous, sympathetic, unselfish interest in the welfare of friends and humanity. With a well developt intelect it perceives the good accruing to self and others from the combined efforts of association.

Gall, who was discoverer of this faculty and organ, says, "He who feels friendship lives for friends, and is happy only in their society; they are his greatest good; he is ever ready to do and sacrifice for them, and expects them to make sacrifices for him. Their happiness and sorrows are his, and his theirs, and he is incapable of feeling envious or malignant toward them. How happy is that family, who at table and in the social circle, reciprocate this sacred feeling—master, subordinates and domestics, making the happiness of each other their chief business.

A good amount of friendship is very desirable and is of wide-spread advantage, tho too much of it frequently proves to be a bane to its possessor, when not controlled by intelligence, judgment and discretion. When small and requiring to be cultivated, one should associate freely with friends, company and society; not shun his fellow-men, be less exclusive and distant; consider how very much each individual is under obligation to his fellows, and that he is in duty bound to show toward them respect and consideration and a helping hand when necessary. One never knows how soon he may be under another's obligation; even the veriest stranger may have it in his power some time or other to render one a great service. Thus friendship's ties should not be underrated, nor should one lightly alienate a friend. Of all human belongings it is one of the most precious. The story of Ruth and Naomi is an illustration of this faculty in its highest manifestation. There must be an affinity and mutual attraction between persons where friendship really exists. One test of true friendship is silence without wearying of one another's company. Maeterlinck on one occasion said "We do not know each other yet, we have not dared to be silent together."

Friendship, when too large, is as much an evil as when too small, and especially when acting with very large approbativeness, amitiveness, self-esteem, hope, sublimity and small acquisitiveness. Persons of such a development are reckless and improvident; too easily led by flattery, the allurements and evils of fast company and society and by gaudy and extravagant display. Excessive friendship has brought disgrace and ruin upon many an otherwise good character. It causes its possessor to seek company simply for the sake of being in it, whereby their time is wasted and they become a natural prey to the dishonest, tricky, unscrupulous and vicious, who may take advantage of and link them into all sorts of obligations ruinous to their pockets and their morals.

Persons in whom friendship is too large, and especially young people, should be careful in choosing friends, and in forming the best associations possible. They should engage in some permanent, useful work, which will occupy their leisure time and keep them out of company and not allow themselves to be influenst so much by others; trust people less; be guarded against the world's allurements and the persuasions and influences which seeming friends and unscrupulous and vicious persons are liable to exercise over them.

Think of those twenty years of Napolean from 1790 to 1810; how he beat and buffeted the world about like a tennis ball; how he hated without loving and destroyed without constructing; how he smote with breathless terror every nation of the earth, and yet could not fasten on him with hooks enduring a single friend who would outlive calamity.—Self Culture.

New Paths in Psychology

By C. G. Jung, M. D., LL. D.

In common with other sciences, psychology had to go thru its scholastic-philosophic stage, and to some extent this has lasted on into the present time. The philosophic psychology has incurred our condemnation in that it decides EX CATHEDRA what is the nature of the soul, and whence and how it derives its attributes.

Until quite recently expermental psychology remained essentially academic. The first notable attempt to utilize some few at any rate of its innumerable experminental methods in the service of practical psychology came from the psychiatrists of the former Heidelberg school.

Next came pedagogy, making its own demands upon psychology. Out of this has recently grown up an "experimental pedagogy," and in this field Neumann in Germany and Binet in France have rendered signal services. The physician the so-called "nerve specialist," has the most urgent need of psychological knowledge if he would really help his patient for neurotic disturbances are of psychic origin, and necessarily demand psychic treatment. It is in his soul that the patient is really sick; in those most complicated and lofty functions which we scarcely dare to include in the province of medicine. The doctor must needs, in such case, to be a psychologist, must needs understand the human soul. He cannot evade the urgent demand on him. So he naturally turns for help to psychology, since his psychiatry text-books have nothing to offer him. But modern experimental psychology is very far from being able to afford him any connected insight into the most vital psychic processes, that is not its aim. (The Gallian system of psychology used in the Character Builder is the only one that gives an insight into "the most vital psychic processes."—Editor). As far as possible it tries to isolate those simple and elementary phenomena which border on the physiological, and then study them in an isolated state. It quite ignores the infinite variation and movement of the mental life of the individual, and accordinly, its knowledge and its facts are so many isolated details, uninspired by any comprehensive idea capable of bringing them into coordination. Hence it comes about that the inquirer after the secrets of the human soul, learns rather less than nothing from experimental psychology. He would be better advised to abondon exact science, take off his scholar's gown, say farewell to his study and then strong in manly courage set out to wander thru the world; alike thru the horrors of prisons, lunatic asylums and hospitals, thru dreary outlying taverns, thru brothels and gambling-hells, into elegant drawing-rooms, the stock exchanges, socialist meetings, churches, revival gatherings of strange religious sects, experiencing in his own person love and hate and every kind of suffering. He would return laden with richer knowledge than his yardlong text-books could ever have given him, and thus equipt, he can indeed be a physician to his patients, for he understands the soul of man. He may be pardoned if his respect for the "corner-stones," of experimental psychology is no longer very considerable. There is a great gulf fixt between what science calls "psychology," on the one hand, and what the practice of everyday life expects from psychology on the other.

This need became the starting-point of a new psychology whose inception we owe first and foremost to the genius of Sigmund Freud, of Vienna, to his researches into functional nervous disease. The new type of pschology might be described as "analytical psy-

chology." Professor Bleuler has coined the name "Deep Psychology," to indicate that the Freudian psychology takes as its province the deeper regions, the "hinderland" of the soul, the "unconscious." Frued names his method of investigation "psychoanalysis," and it is under this designation that this new direction in psychology is now everywhere recognized.

(Editorial Note.- The above is taken from Analytical Psychology by Jung, translated by Long. There is now a great interest in psychoanalysis not only in the medical profession, but among the laity. A much better system than Freud's, Jung or any other of the modern schools, can be built upon the system of mind analysis discovered by Dr. Gall more than a hundred years ago. To those who are interested in this study we would recommend the works of Drs. Hollander; Spurzheim; Combe; and other scientific followers of Gall. The prospectors in the mountain of "psychoanalysis" have made some rich discoveries, but Dr. Gall has left them a rich mine of the most precious metals in mind study.)

WISDOM.

Sadie Kiekintveld

In the book of Proverbs we read, "Wisdom is the principal thing; therefore get wisdom." It is very evident that this wisdom which we are so urgently advised to seek after cannot be the wisdom of this world, which at best is mere prudence and caution dictated by selfish desire,—the "every man for himself" policy,—and which at its worst is "earthly, sensual, devilish."

The Old Testament sage exhorts us to buy wisdom, "and sell it not," while a New Testament writer tells us to ask it of God, who "giveth to all men liberally, and upbraideth not." The mistake nearly all of us make is to ask of men and then receive more upbraiding than wisdom, or at most advice and human opinion, which, however well meant and however well suited to the giver, may not fit the receiver. Methods, like clothes, have to be suited to the individual. There are no two human experiences exactly alike, and what has been a good plan for one might mean misery and failure for another. Only divine Love can adjust each life to the perfect balance and proportion it should have.

The epistle of James gives a very thoro analysis of heavenly wisdom. To begin with, it is pure, and then peace-loving. This does not mean that it is wise to be a slacker. Those who have gained the securest foundation of purity are needed where this concept is most vigorously assailed, that their right thinking may protect their comrades and hold them up to a higher moral standard. The peace most to be desired is a peace of mind which may best be found by those who are willing to fight if necessary to protect the weak and opprest and defend a high ideal. The desire for self-preservation which would make one shirk danger and sacrifice and let the burden fall on others, is the wisdom of this world. It is not, however, necessary to develop harsh and vengeful qualities, for the apostle goes on to tell us that wisdom is gentle, and it was prophesied of old that true greatness should come thru gentleness. Tho it seems necessary to use force when no other argument will be listened to, we know that in the end it will be found that, "Love is the liberator."

Genleness is always closely associated with humility, and humility is one of the component parts of true wisdom, for it looks to God as its source. Wisdom is not synonymous with knowledge or education, tho these should be useful adjuncts and not the breeders of conceit. The phrase "easy to be intreated" is otherwise given as "open to conviction. This presents another view of the apostle's meaning. He certainly did not imply that it was wise to be wavering and halting in one's opinions, for he is the very person who

so thoroly condemns a vacillating and irresolute frame of mind. The whole passage indeed gives us the idea of the meek and teachable mentality which is ever ready to see new light and to guide its course in conformity therewith.

"Mercy and good fruits" are also a part of wisdom, something we all need to remember now that cruelty and hate are causing such havoc and the sufferings of the opprest call out for the good deeds of mankind. The wisdom that comes from above is not cold and calculating; it is generous and spontaneous. There is no sordid bartering for gain, but a gladness in giving. Alice Cary in her beautiful little poem "Love's Wisdom," in speaking of Mary's gift of the precious ointment, says,—

The wisest fears, that bar
The soul from generous deeds, the yeas and nays
Dictated by a selfish wisdom, are
Never so wise as love's unwisest ways.

The apostle reaches the climax when he tells us that heavenly wisdom is impartial and sincere. Nothing so distinctly separates it from its counterfeit, worldly wisdom, as these two qualities, for the latter is very largely a compound of partiality and hypocrisy. Are not the false ideals which now threaten the world under the guise of autocracy and diplomacy the outcome of partiality and hypocrisy? Is not the ideal underlying democracy that of the brotherhood of man, where there is "neither Jew nor Greek, . . . bond nor free, . . . male nor female?" Are not the struggles of the present day but efforts to demonstrate these fundamental spiritual ideals?

Amid the clamor of battle there is growing up a higher ideal of brotherhood, and even while evil rages and lifts its impotent voice the Christian warrior may hear the angel voices singing in his heart the glorious appearing of the Christ-ideal,—peace on earth; to men good will.—Selected.

THE RAILROADS.

When the war began the government found the railroad service inadequate to its needs. As the pressure of war commerce increast the service broke down almost completely. There came a time when the railroad managements threw up their hands in despair and the government was forct to take over the operation of the railroads.

The railroad managements claim that their failure came about by reason of inadequate rates before the war which had resulted in the roads being deteriorated and out of repair. This was manifestly untrue. The roads had never been equally prosperous in any like period during the history as in the ten years prior to the war outbreak. But the roads had been badly managed and the revenues squandered.

Owing to increast cost of maintenance and operation during the war, to necessary repairs and to guarantee dividends the government had to largely increase railroad rates.

If, however, government control continues railroad rates may be largely reduced in the near future.

There can be no doubt but a unified system and control of operations will result in hundreds of millions of dollars in saving each year. There has been in the railroad service a wholly unnecessary competition. There has been multiplication of depots, yards, wharves, docks, officers, offices, paralleling of tracks and of rights of way which has proved ruinous. Conflict of jurisdiction of the various state authorities and the government commission had assumed aggravating proportions. Huge issues of watered stocks and bonds sold far below par resulting in receiverships and bankruptcies. With it all came distrust of the public as to the honesty and efficiency of the management which interfered with the financing of the roads.

So government control had to come. It is here now. It is provided that it shall continue for eighteen months after the conclusion of war. What then?

Immediately the government should be prepared with its program for the future. Shall that include a return of the railroads to private control and operation or shall government ownership and operation follow? That is the question properly to come before Congress. Railroad officials and managers who have been deprived of high salaries and stock jobbing grafts, together with their allied interests are already on the job to influence congressional action. They will be reinforced by the organs of special privilege among the press. The people must be watchful and active if the public welfare is to be served. The golden opportunity is at hand for the government to unify all means of transportation including railroads, express companies, telegraph and telephone companies under government ownership.

By taking this step the government will deal the first effective blow to monopoly. Nearly every great monopoly has been built up by favoritism in public transportation. Standard Oil killed off its competitors by means of railroad discrimination and rebates. The packing combine known as the "Big Five" has secured a strangle hold on food production and control by reason of private refrigerator cars and terminal discriminations. The elevator combines have depended for their power upon railroad discrimination and on their terminal and line houses. The great coal companies are favored by means of railroad service. All these great combines and monopolies will be opposed to government ownership of railroads.

On the other hand the great mass of people including all legitimate business not dependent on favoritism are vitally interested in government ownership. It is the only way the honest business can be assured a fair field for its future. Thru monopolies and combinations in every field, including banking, transportation, insurance and mining the Eastern financiers have throttled the business of the South and West. The great mass of small business men, farmers and laborers are paying tribute to financial bucaneers of Wall street.

Now is the accepted time to break the bonds of monopoly thru government ownership of all means of transportation. To accomplish this great task will require the active interest in the field, shop and mine of the voters to make public sentiment to which Congress will respond. Organize and agitate for government ownership should be the watchword.

The problem is simple enuf so far as the government is concerned when Congress once makes up its mind to serve the public in this way. The government can finance the operation by the simple expedient of substituting its low interest bearing bonds for the stocks and bonds of the railroads properly appraised, and pay the interest and principal out of the earnings of the properties taken over. The saving in interest charged alone will amount to a very great sum each year.—La Follette's Magazine.

PRE-OBLIGATION TO THE UNBORN.

It is said, that an ounce of prevention is worth a pound of cure. A lack of quality in character is the greatest hardship for the child. To be well-born, is to be born with certain desirable and essential mental qualities, or piece of good-fortune which can come to the child.

No large number of children will be well born, or much better born, until the parents shall become distinctly conscious of a pre-obligation to the unborn child. There is no one fact of our time, which illustrates the selfishness of our lives and surroundings, as does this. The poor child comes into the world as a mere incident. As a rule the parents deny themselves nothing, make no sort of special preperation, are not conscious of any special duty to the child, just blunder along about as usual until the little stranger is announced.

We prepare for almost everything

but this. We are willing to slave all our lives that we may leave an estate to our children, but there it ends. The best and highest inheritence, one which would really count, is left entirely to chance. It would almost appear that the parents did not want to have their children superior to themselves. I wonder if this was the origin of the saying, "Like, breeds like?"

We may want the people around us and the old world in general to grow better, but we do not want our immediate family surroundings to be in any way superior to ourselves, as that would amount to a continual reproach, and we don't feel that we are in the world to make such sacrilces. It is sad that we have to admit that there is little in the world now upon which we can base the hope of the dawn of an age of heroic men and women; unfortunately the trend of our whole civilization is against this. We have worshipt the God of the golden calf, so long that it has ingrained its hideous selfishness into the very warp and woof of our natures. The recent horrible war in Europe is but the working of inevitable law, which it seems is the only method that will bring the world back to sanity, even tho temporary, thru showing mankind the real quality of the god's they have been worshiping.

A new era of the most distinct advancement will have dawned upon the world, when men and women become profoundly conscious of a great preobligation to their unborn children, when they will voluntarily make all sacrifices and gladly prepare themselves, physically, morally, and spiritually for the greatest event in their lives, the continuation of their own life in that of their child.

The contemplation of the possibilities that may come to the future race, if these things come to pass, is unlimited, it should result in turning the fathers and mothers of the race in a new direction, which, if followed, would lead to the gradual emancipation of mankind along the only lines that such evolution is conceivable.

If we believe this to be true let us brace our wills and consciences for a new effort, let us cease trying to copy the copy and rather copy the purest and noblest ideal that we can conceive, in our highest concept of the noblest and best in humanity, an ideal born in the inner sanctum of the mind, where predjudice, selfishness and folly are not allowed to enter, where all is sacred and where we stand in the presence of the future and of our own bared souls.—Emerson.

WHAT HAVE YOU DONE WORTH WHILE.

What have you done worth while, this year?
Say, what have you done worth while?
Have you scattered blessings and happy cheer?
Have you worn a frown, or a smile?
What have you done worth while, today?
Have you done one kindly deed?
Life was not given for idle play—
There's a better and nobler creed.

What have you thot, today, worth while?
And what have you said, my friend?
Thots have wings, and travel many a mile;
And your words show the way you trend.
For thot is bred in the heart, we know,
And speech is the fruit of thot;
And good or evil, the seed we sow.
Into evil or good is wrought.

Think noble thots, and your words are pure;
Speak pleasant words, and your deeds are kind;
Do kindly deeds, your reward is sure,
For the love of the heart you'll bind.
Do something for others; forget yourself;
Lift a burden wherever you can;
Do not bury yourself 'neath worldly pelf;
Lend a hand to your brother-man.

—Jennie Wilson-Howell.

Hygiene of The Mind

By I. Ray, M. D.

Among the physical agents that affect the vigor of the mind, none is more worthy of our attention than the air which we breathe, especially as its importance in this respect is not sufficiently considered. Nobody denies that bad air is unwholesome, but most people suppose that the mischief is confined to the organs of respiration. The physiologist knows, however, that, much as these organs unquestionably suffer from bad air, the brain, on the whole, suffers more. If the blood which is sent from the lungs to the rest of the system is imperfectly oxygenated, no organ feels it more than the brain. It needs no argument better than one's own sensations, to prove that in the open air, where we may inhale the breezes of heaven without let or hindrance, we experience, in the highest degree, its refreshing and invigorating influence. So susceptible is the brain of aerial changes that can only be manifested to it thru the blood, that, were we deprived of every sense, we should have no difficulty in distinguishing between the air of a room and the air of the open sky.

Besides the merely pleasurable sensation derived from pure air, there is also a positive influence exerted by it on mental movements. The thots succeed one another more rapidly, the conceptions are clearer, the intellectual activity can be longer maintained, and a certain feeling of buoyancy, if not exhilaration, pervades the whole mental condition. In a school, or hospital, or any other considerable assembly of people, the purity of the air may be pretty accurately measured by the amount of cheerfulness, activity and lively interest which pervades it. And yet so little do people think or care about this subject, that, under existing arrangements, there are very few who do not, every day of their lives inspire more or less highly vitiated air. In the school-room, where many a youth spends a large portion of his early life, the same air is generally breathed over and over again; and the only attempt which modern ingenuity has devised, or modern thrift has allowed, for remedying the evil, consists in some trumpery contrivance whose operation depends on the state of the external atmosphere. In churches, in lecture-rooms, in court-rooms, and ball-rooms, where people are wont to congregate, we have the same evil, and perhaps the same abortive attempt to relieve it. In thousands of shops and counting-rooms the air is vitiated, for several months in the year, by coming in contact with red-hot iron, and often by carbonic acid gas escaping from a leaky apparatus. But being early habituated to this kind of air, the greater part of our people grow up with their native sense of atmospherical purity completely perverted. Even men whose education has made them acquainted with the laws of the animal economy, and whose avocations, it might be supposed, would leave them ample opportunity to care for their health, seem to be as regardless of good air as any others.

The effect of vitiated air on the animal economy is not often very perceptible immediately. The student recites his lessons, the bookkeeper toils over his ledger, the minister, the lecturer, the judge, each performs his part, without growing black in the face, or falling down in a state of asphyxia. Most of them are not aware of having been under any noxious influence. A gentleman who, for many years, sat upon the Supreme Bench of Massachusetts, which he honored by his learn-

ing and integrity, and who, in the course of his life, had probably inspired more bad air than any other professional man of his time, used to express surprise that so much was said about pure air and bad air, because it seemed to be all alike to him. But the mischief is no less serious because its consequences are not immediatly perceptible, any more than many other improprieties in our modes of living. Much of the ill-health to which we have already adverted arises probably from this source. But often the immediate effect is obvious to the vigilant observer. The natural elasticity of the mind, which enables it, easily and promply, to keep to its work, is impaired, and its operations maintained by a dogged affect of the will. The jaded, wearisome feeling is prolonged into the intervals of rest, and, much of the time, the individual is conscious that he has a brain, more by the discomfort it occasions than by those pleasureable emotions that mark its perfectly healthy condition.

It is a fact of considerable importance to the nervous invalid, that, besides the matter of temperature, the external atmosphere is not the same at all times and in all places. Here it may be invigorating and bracing, filling the mind with energy and hope. There it makes every exertion a burden, and produces irresistible lassitude and listlessness. During the prevalence of the si-rocco-wind in Malta, Sicily, and the south of Italy, there is observed to be a great increase of irritability and excitement and nervous disease is more readily develppt where the predisposition exists. The damp wind of La Plata produce a general lassitude and relaxation, accompanied by remarkable irritability and ill-humor. It is a common thing for men among the better classes to shut themseleves up in their houses during its continuance, and lay aside all business until it has past, while among the lower classes cases of quarreling and bloodshed are more frequent. Everything is disarranged, and everybody lays the fault to one source: "It is the North Wind, Senor."

"In some conditions of nervous disorder," says a contemporary writer, the slightest meteorological changes give rise to singular alternations of despondence, despair, hope, and joy, so completely does the mind succumb to physical influence. I have known a person subject to attacts of suicidal melancholia during the prevalence of a cold, blighting, depressing east wind, who appeared happy, contented, and free from all desire to injure himself under other and more congenial conditions of the atmosphere. An Italian artist never could reside a winter in England without the distressing idea of self-destruction repeatedly suggesting itself to his morbidly deprest mind. I have known natives of France, accustomed from early life to the bouyant air and light azure sky of that country, sink into profound states of mental despondency, if compelled to reside many weeks in London during the earlier portion of the winter season."

The remarkable nervous excitability of our own people, indicated by restlessness, impulsiveness, impetous and boisterous movement, probably arises from some quality of our climate. Certainly, there can be no doubt respecting the trait itself. From early childhood to mature decline, it is ever apparent, whether in the noise and rattle of the one, or the ardent, eager, insatiable spirit of the other. It is strikingly manifested in the insanity of this country, as compared with that of others. The most superficial observer does not fail to notice it in passing thru the galleries of Amercan and European hospitals for the insane. In the former especially those of the Northern and Eastern States, more excitement will meet his notice in a single visit, than he will see in the latter, particularly the English, in a whole week or month. And yet this excitability is but little less apparent in the Germans, Irish, and English, who abound in our hospitals, than in the native Americans. Such facts should be duly considered

by nervous invalids in deciding upon a change of climate, in order that the step may meet the requirements of their case.

In education, emphasis is being placed today upon discovering the aptitudes of the student, and then directing his education according to his bent. So in this work of social leadership we may not hope to succeed by trying to put all thru the same mold. We must recognize, as did Paul, that thre are diversities of gifts, but the same spirit, and seek to get men and women into forms of service they can do, and so direct them that together they may accomplish much for the uplift of the whole community and at the same time develop in the man a character worthy of any religious test.—"The Social Engineer," by Earp, page 35.

He who has learned how to obey will know how to command.—Solon.

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DEVOTED TO PERSONAL AND SOCIAL BETTERMENT

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Dr. Amelia E. Brotherhood, Educator and Physician

Sketch by the Editor of the Character Builder.

DR. AMELIA E. BROTHERHOOD

Persons devoting a lifetime to constructive work along educational lines become imprest with the great opportunities for human conservation and are content with repairing the wrecks that result from human carelessness and neglect. Dr. Brotherhood belongs to the class having the real educational teacher of art in the University of Utah. Since then Dr. Brotherhood has spent most of her time in the HEALING ART as a licensed practitioner in California, but has always had a strong desire to get back to her first love, the teaching profession. She is able to simplify her important message on character building so that children in the beginners' grade of the schools are interested in it, and yet her talks are so full of the philosophy of life that there is something of interest and value in them for the wisest minds. She is so fundamental in her work that her services will be valuable to every community that secures her lectures. She gives chalk talks to children in all grades of the school. Her talks on the art of keeping well and on the conservation of human lives is full of the most helpful suggestions for home and school. Her latest acquirement is character analysis, vocational guidance and applied psychology; along these lines she will be able to give valuable suggestions thru her lectures.

Dr. Brotherhood has devoted her life successfully to educational work, and is a natural born teacher. She is admirably adapted to the work of aiding parents, teachers, and children in the freat art of character building. She has the unqualified indorsement of educators for her work. For five years she was a teacher in the Alma College of St. Thomas, Ontario, Canada, and for five years teacher of art in the Normal School of the University of Utah. President Kingsbury said, "Miss

Brotherhood gave perfect satisfaction as a teacher, and could have remained in the University had she desired to do so. She is a lady of literary ability, as well as having good attainments in art. She has a high sense of honor, and is a lady in the highest meaning of that word."

Professor W. M. Stewart, principal of the State Normal School at the time that Dr. Brotherhood was teaching there said, "Miss Brotherhood has had the best of pedagogical training, and is specially good as a drawing teacher. She is a lady of splendid education and bears an excellent character. We were unable to retain her services, tho we much desired to do so."

Madam Severance, founder of women's clubs in America, said, "I wish for Dr. Brotherhood the sympathy and co-operation of parents and teachers in her highest and earnest effort to improve our present education in the home and in the school."

Edward S. Pierce, former principal of the State Normal School, Los Angeles, said, "I commend Dr. Brotherhood to the attention of mothers. Her indorsements as a teacher are all that could be askt."

Mrs. Maude A. Meserve, eminent musician, said, "Dr. Brotherhood's skill as a physician and her knowledge of child training and child welfare have made her services invaluable to me."

For some time Dr. Brotherhood has been a student of Dr. Miller's system of Character Analysis, Vocational Guidance, and Applied Psychology. This training will enable her to give valuable services to teachers, parents, and children. Her sympathetic nature, love for humanity, modesty, scholarship, natural ability as a teacher, influence over children, constructive plan in character building, and experience as a teacher and physician make her services valuable to every home, school, and community.

The lectures of Dr. Brotherhood are full of inspiration for all who hear them. Her work is invaluable to every community that she visits. She is in the vanguard in the new education, but retains all that is helpful from the old. She emphasizes moral education and health culture thru rational principles that everybody can apply. Schools and other organizations wishing educational lectures that will help them solve the most perplexing problems of individual development and social life will enthusiastically welcome the lecture of Dr. Brotherhood.

The following lines written by Dr. Brotherhood are a sample of her work along literary lines.

SPRINGTIME.

The charm of the spring-time. O! Who can define?
Is it greening of grass, or the budding of vine?
Is it bloom of the crocus, where honey-bees throng?
Or the melody sweet of the robins' first song?
Or the ripple of streamlet from ice-bands set free
As it dances and smiles on its way to the sea?
Young lambs as they sport on the meadow and hill?
Glad laughter of children now roaming at will?
In these varying voices of Nature I hear
A key-note that tells to my listening ear
That the Spirit of Life called them forth from their rest
In words that to prophet of old were addrest;
"Behold a new heavens and earth I create,
I make all things new." Then, with joy, animate
Once more the dead earth and the heavens above
And tell with new gladness the message of love;
From the star in the sky to the flower on sod,
The Spirit of Life is the Spirit of God.

A. E. BROTHERHOOD.

The autobiography exprest in the

following lines shows a good outlook on life.

PASSING.

You say my time has come to go?
Done with earth? And I've loved it so!
But as I backward look, I find
There was always something left behind
For as I past my childhood days
I left behind my childish plays,
And when to womanhood I'd grown
I found my girlhood dreams had flown,
On books and art I placed my mind
With little care for human kind.
Now these in turn have given place
To love and labor for the race.
So when I pass, there sure will be
A new and greater work for me.

TOP, FAIR, MEDIOCRE AND POOR.

Here are four words that might be applied to anything from cotton to men. Also to a shooting record, in which some aim high and do their best to make the top score; others are contented to make a fair average record; still others will consider the men pitted against them and are satisfied with a mediocre showing; and the last class will be contented with 'most any kind of a score just so they are a little ahead of some of the others. These represent the different demands of varying types of men. Our achievements in life largely depend upon what we demand in the beginning. Just study the faces of the boys about to compete in the race, perhaps at the fair grounds: some are talkative and brag about what they can do, trying to keep their courage up; others saying little, but observing everything and weighing and balancing their opponents with an expression of grim and set determination to do or die, with no indication of compromise; just prepared to run up to the last breath and ounce of strength. These types feel that they have to win—there is no other thot or consideration, and when the race is over he is the winner, or very near it, and is satisfied in knowing that he has made a supreme effort. If he has not been the winner, he quietly resolves to faithfully practice till the next race.

All this represents different types of boy attending the country fair, but it faithfully indicates character and their future standing in the commercial world in any community in which they elect to live. Here you see the good, bad and indifferent boys. It has been aptly said that the boy is the father of the man. We find in the boy all the instincts of the coming man. Thus it is important that he should be rightly guided during the formative period of his life, as it is upon the strength of what he stores up at such time that he is enabled to make a successful future. He should have vocational guidance and instruction by a teacher who has made a study of this science, as his parents, while duly interested in him, are not capable of giving him such education.

We find many of these teachers in our large cities, but there is much need of them in our towns and even villages, as the world has received men from the village or the contiguous farm.

Such guidance at the right time makes for better men and higher civilization. Let us busy men recognize this and give the weight of our influence to the introduction of such methods, and to energetically support them where already inaugurated; as nothing can be more helpful to the individual, and thru him to the community. We should, therefore, resolve to do our utmost to see this movement advanst and encouraged, so that we may be able to note its beneficient results in our own day and time. —EMERSON.

"Always taking out of the meal tub and never putting in soon comes to the bottom."—(Benjamin Franklin). Buy W. S. S.

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PHYSIOGNOMY

By C. Cooke, England.

Seeing, that unless we could secure infallibility, no truth is to be admitted, there is not any science in the world. And further, that, if till any one subject of scientific investigation can be said to have been carried to the utmost degree of improvement of which it is capable it shall be denied the honor of ranking as a science, the very word itself had better be expunged from our language. All that I can contend for it is this, that physiognomy, tho still in its infancy, has advanst to that state of improvement in the world as to take its proper place in the circle of human sciences.

Having premised this much, the task of demonstrating that Physiognomy is truly a science is reduced to a narrow compass.

"Physiognomy, if it be true in a single point, must be true thruout; for every animal is possest but of one centre and one circumference. If it be allowed that the face of a negro possesses less intelligence than the face of a Lord President Blair," a Sir Isaac Newton, a Milton, or a Shakespeare, the truth of physiognomy is granted. If more rage, and consequently less complacency, be allowed to the face of a tiger or a hyena, than to that of a lamb, the truth of pathognomy is at once granted; and pathognomy is nothing more in fact, than the Physiognomy of the passions. Indeed the truth of the thing is self-evident. It remains, therefore, only to show that this truth is founded on certain fixt principles and capable of being ascertained, according to certain known rules; the exception to these rules, it has been already shown are no rational grounds of objection to the science itself. The most scientific physiognomist is he who possesses the greatest powers of observation, discrimation; provided at the same time, he is blest with a benevolent heart, and observes a correct line of moral rectitude in his own conduct; for a depraved heart, and a narrow and contracted mind, but ill accord with that patient impartial, and accurate investigation essential to the character of an expert physiognomist.

"It is more from the limited nature of our comprehension, than from the weakness of our intellectual powers, that we cannot study physiology and physiognomy in a lump; that we cannot see all the parts of the body, entering into the formation of a single organ, performing a single function, and that we cannot see at once from the appearance of the one organ how well it is calculated to perform its functions."

"In order to accommodate the subject to our limited and contemplative faculties we must take down the whole vital and animal machinery into its constituent parts; and having examined every part, not only by itself, but also in relation to all the others, and found out the separate use and meaning of each, we must again put them altogether into one machine.

To divide and arrange the body into organs, and to ascribe to each its functions, is physiology. To view all these organs in connection, and to compute the influence of each and the concentrated influence of the whole, in determining the great movements of an individual among other individuals, all acting their respective parts in the great struggle and bustle of life, is physiognomy. It is a system of corollaries, arising out of physiology. Where ever there is life, the science of physiology may set to work; but it is not until vitality begins to be covered with voluntary organs, that physiog-

nomy can commence. It then speedily assumes a purely scientific character; the knowledge it conveys is explained by fixt principles, and is imparted as clearly as words, lines, rules, and definitions, can develop it.

According to those rules and definitions, it is possible to say, "This is an exalted character,"—"This is a man of spirit;"—"This feature is pecular to gentleness, that to moroseness;"—"These lineaments dispose to anger,"—"Here is the look of contempt, and there is that of candor;"—"In this I discover judgment;"—"That is the expression of talents;"—"This trait is inseparable from genius," etc, etc.

Physiognomy, however, does not teach to prognosticate particular events; although it will be found of considerable service in helping us to discover the predominant passions, the vices, and the views, and the natural dispositions of those with whom we may have connections and concerns. Seneca justly remarks, that violent emotions of every kind, cannot escape manifesting themselves in the countenance.

Nothing passes in the soul without producing a perceptible change in the body, especially in cases of desire: there no determination is formed without instant appearance of a corresponding bodily motion. The actual moment of passion roused into exertion, is depicted in the agitation of the feature, always connected with an increast action of the heart; and when no boisterous passion stirs the powers to passionate exertion, the serenity of the countenance, conjoined with the calmness of heart, is always visible in the uniformity of the features.

We find by observation, that anger swells the muscles, and hence we judge that prominent muscles, and a choleric habit, are to be considered as cause and effect. Rapid movements of the body and sharp looks are generally connected with mental impetuosity. An active and vivid eye, and an active and acute wit, are generally found in the same person. An open eye, which welcomes you with a generous, engaging and gracious look, and an aspect frank, honest, and expansive, and which seems gratefully to meet you, always denotes an habitual, open, generous, temper of mind.

The rash and irascible man does not resemble the cold and phlegmatic.

Even with the dawn of reason, does not a child pretend to judge of faces? And do not we daily hear it said that such a one is dull, thotful, peevish, and melancholy, merely from his exterior appearance? Art is at variance with itself: not so with nature; her creation is progressive. From the head to the back, from the shoulder to the arm, from the arm to the hand to the finger, each depends on the other—each is similar in nature and form—each member of the body is in proportion to that whole to which it is a part. As from the length of the smallest member, the smallest joint of the finger, the proportion of the whole, the length and breadth of the body, may be found, so also may the form of the whole from the form of each single part. As, for instance, the thumb will be found as long as the nose, measured from the tip to the orbicular bone of the forehead, so the hand is the length of the face, etc.

When the head is long, all is long; when the head is round or square, all is round and square. One form—one mind—thruout. Therefore is each organized body so much a whole, that without discord, destruction, or deformity, nothing can be added or diminisht.

Every thing in man is progressive—every thing congenial:—For, stature, complexion, hair, skin, veins, pores, voice, walk, manners, style, passions, love, hatred, one and the same spirit is manifest in all.

The human body is a plant each part of which has the character of the stem. And as there is conformity in the beautiful, so also is there in the deformed. Every cripple has the distortion peculiar to himself; the effects

of which are extended to his whole body. In like manner, the evil actions of the evil, and the good actions of the good, have a conformity of character.

Lavater observes, that he never yet met with one Roman nose among a hundred, with a circular forehead in profile. In a hundred other square foreheads, he scarcely found one in which there were not cavities and prominences. He never saw a perpendicular forehead, with strongly-arched features in the lower part of the countenance, the double chin excepted.

I never met with strong bowed eye-brows combined with a long perpendicular countenance.

Wherever the forehead is projecting, so in general is the under lips, children excepted. I have never seen a greatly-archt forehead with much rotundity, combined with a short snubbed nose, which, in profile, is sharp and sunk.

A visible nearness of the nose to the eye, is always attended by a visible wideness between the nose and the mouth.

A long covering of the teeth, or, in other words, a long space between the nose and mouth, always indicates thin upper lips.

Length of form and face is generally attended by well-drawn lips.

Take two, three or four shades of men remarkable for understanding; join the features so artificially, that no defect shall appear, as far as relates to the act of joining; that is, take the forehead of one, and the nose of a second, the mouth of a third the chin of a fourth, and the result of this combination of the signs of wisdom shall be folly.

Folly is, perhaps nothing more than the emanation of some heterogeneous addition. But let these four wise countenances be supposed congruous, suitable, or fit—let them be so supposed, or as nearly as possible, still their combination will produce the sign of folly.

Those therefore, who maintain that conclusions cannot be drawn from a part, from a single section of the profile, to the whole, would be perfectly right, if unarbitary Nature patcht up countenances like arbitrary Art. When a man, having been born with understanding, becomes a fool, the expression of heterogeneousness in the consequence. Either the lower part of the countenance extends itself, or the eyes acquire a direction not conformable to the forehead;—the mouth cannot remain closed, or the features of the countenance, in some other manner, lose their consistency: all becomes discord; and folly in such a countenance is very manifest.

A similar strain of argumentation may be observed, with respect to the signs of the bodily strength and weakness. Muscular strength like the powers of the understanding, is discovered by its being more or less compact. Tranquil, firm, strength is shown in the proportions of the form, which ought rather to be short than long. In the thick neck and the broad shoulders, and the countenance, which in a state of health is rather bony than fleshy; in the short compact, and knotty forehead; and especially when the sinus frontales are visible, but not too far projecting; flat in the middle, or suddenly indented, but not in smooth cavities. In horizontal eye-brows near the eye; deep eyes, and stedfast look. In the broad firm nose, bony near the forehead, especially in its straight angular outlines. In the short thick curly hair, in the short broad teeth standing close to each other; in compact lips, of which the under rather projects than retracts. In the strong prominent, broad chin; in the strong, projecting os occiptis; in the bass voice, the firm step, and in sitting still.

Elastic strength, the living power of irritability, must be discovered in the moment of action; and the firm signs must afterwards be abstracted, when the irritated power is more at rest. "The body, therefore, which at rest, was capable of so little which acted, and resisted so weakly, can when ir-

ritated, and with this degree of tension, become very powerful."

We shall find on inquiry, that this strength, awakened by irritation, generally resides in the tall, but not very tall, and bony, rather than muscular bodies; in the bodies of dark, or pale complexions, of rapid actions, joined with a certain kind of stiffness of hasty and firm walk; of fixt and penetrating look, with open lips; but easily and accurately to be closed.

Signs of weakness are disproportionate length of body, much flesh, little bone; extension of a tottering frame; a loose skin; round, obtuse, and particularly hollow outlines of the forehead and nose; smallness of nose and chin; little nostrils, retreating chin, long cylindrical neck; the walk very hasty or languid, without firmness of step; the timid aspect, closing eye-lids, open mouth, long teeth; the jaw bone long, but bent towards the ears; whiteness of complexion; teeth inclined to be yellow, or green; fair, long tender hair, and shrill voice.

I will now endeavor to make a few characteristic observations on body and mind.

The peculiar character of certain persons cannot easily be mistaken; but will impress the mind of every observer. How frequently does it happen that we dislike a person merely from his appearance, without any other reason? How often we meet with individuals, in whom we imagine we perceive not only a deficiency of good manners, but of sound sense, or even correct morals. In the vacancy of the countenance we suppose we can trace the signs of a correspondent vacancy of thot and intellect.

On the other hand, many persons may at first sight have prepossest us in their favor; and their countenances have been equivalent to a letter of recommendation to us.

In all these instances we have judged by character; and, without perceiving it, have determined by the principles of physiognomical science. We may, therefore, take it as proved that these principles are not only founded in nature, but compose, when carried into effect, what may fairly be called THE SCIENCE OF PHYSIOGNOMY.

MENTAL DERANGEMENTS.

By J. G. Spurzheim, M. D.

Insanity particularly concerns the deranged feelings; and, as their functions appear often disordered in the state of health, it has been said that the whole world is a madhouse. It is real madness as soon as the will has lost its influence on the actions of the feelings; besides, we find in insane people the activity of all the powers of the mind, and their manifestations modified in every individual, as is the case in the rest of mankind. There are good and ill-tempered insane; some are bashful; others do not know what is due to decency: some are morose and quarrelsome; others, gay and cheerful: some, being with other patients, continually create insurrections, and persuade the patients to commit acts of mischief; others are peaceable and obedient; we meet among them with noisy and quiet, cunning, stubborn, tho tender in their appearance; distrustful, jealous, envious, vindictive, irascible, or forbearing; open, candid, and mild; proud or modest; and, in short, every variety of character. Many have the propensity to escape; they feel uneasy, and expect to be better somewhere else, etc.

These different characters of the insane ought to be understood by those who take care of them. They are explained in the same manner as in the state of health. It is impossible to lay down general rules, which are sufficiently comprehensive to meet each circumstance which may enter and materially affect the particular case. One must be soothed, the other threatened. Pinel says, "The doctrine of balancing passions of man, by others of equal or superior force, is no less applicable to the treatment of insane than to the science of poli-

tics. Unfortunate then is the fate of those maniacs who are placed in hospitals for insane where the basis of practice is routine, and where perhaps the patients are abandoned to the savage cruelty of underlings."

Insane people require a modified treatment, as well as children and adults, in the state of health. It ought never to be forgotten that, with respect to other persons, man always acts by feelings and not by reasoning. Mr. Haslam says, "We have a number of patients in Bethlem Hospital whose ideas are in the most disordered state, who yet act with great steadiness and propriety, and are capable of being trusted to a considerable extent." Moreover, it is to be remembered that sane and insane, acting by feelings, are guided by different motives; that is, what is motive for one is none for another; and tho the intellectual faculties are deranged, he who understands the feelings will regulate the actions. One insane will behave well by veneration; another, by fear; a third will be guided by the love of approbation, often by attention paid to his self-esteem; many, by gentle manners and kindness; melancholic, anxious, and fearful patients, by the greatest mildnesss. The conversation must be fitted to the various states of mind wherein we find the patients; for they are not always disposed in the same manner. Derision does great harm, particularly in those who have much self-esteem. Such a feeling being disdained, will be excited and excite others: on the other hand, their haughtiness must not be coaxt; they must be respected, but made obedient to kind and firm authority. For that reason persons insane by pride are seldom cured in the bosom of their family, where they are accustomed to command.

All who have had experience in this department agree that deception is extremely hurtful to madmen: if they detect it, they naturally lose the confidence and respect which they ought to entertain for the persons who treat and govern them. Dr. Hallaran says well, "Maniacs, when in a state to be influenct by moral agents, are not to be subdued by measures of mere force; and he who will attempt to impose upon their credulity by aiming at a too great refinement in address or intellect, will often find himself detected, and treated by them with markt contempt."

A sore or inflamed part of the body is not to be rubbed, an inflamed muscle is not to be moved, and an inflamed eye is not to be exposed to strong light: in the same way any feeling, being too active or deranged, ought not to be put into action. Irritating an angry dog or man is irritating the respective feeling. Every object which may excite the deranged feelings must be removed. This is the case with religious insanity, in pride, in melancholy, and in any other feeling. How injudicious is it therefore to give books to persons insane from religion, or to let them hear sermons which nourish their disorders; or to keep with melancholics a conversation on the subject of their despondency! Persons who are susceptible of the liveliest emotions of joy or grief, or very irritable in general, require a particular care.

Thus, the mutual influence of the faculties may be employed as a means of curing the disordered feelings. Every irritable power then is to be spared and kept quiet, while the other feelings are to be excited. In this manner hysteria and hypochondia are often cured by love of attachment. Hence I may say again, he who takes care of the insane ought to understand the primitive powers of the mind, and the individual dispositions of the patients; and it is not sufficient for a physician to make his first approach with the assumed aspect of unbridled authority. Indeed the suitable regulation of the feelings of insane people require some thing more important than muscular strength; a martial look, a haughty countenance, and the assistance of keepers, manacles, and fetters.

HEALTH DEPARTMENT

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EXERCISE AND HEALTH.

By J. Ray, M. D.

To obtain the highest degree of mental vigor, we require suitable habits of bodily exercise. Indolence, or sedentary employment, is no less prejudicial to the health of the mind than to that of the body. And yet no class of men is more heedless of the fact than that which is engaged in mental occupations. The ministers, the lawyers, the employees in banks and counting-rooms, who shorten their days in consequence of such neglect, cannot be numbered. They depend upon their brain, as the day-laborer does upon his spade and pick, but treat it as if it were a machine designed, unlike all other machines of human construction, to run indefinitely, without repair, without even the slightest attention. "Other men look to their tools," says Burton; "a painter will wash his pencils; a smith will look to his hammer, anvil, and forge; a husbandman will mend his plough-irons, and grind his hatchet if it be dull; a falconer or huntsman will have an especial care of his hawks, hounds, horses, and dogs, a musician will string his lute; only scholars neglect that instrument (their brain and spirits I mean) which they daily use, and by which they range over all the world, and which by much study is consumed."

To this as well as all other hygienic rules, there are, no doubt, some exceptions, and the latter unfortunately, are often regarded more than the former. The literary or professional man spends the greater part of the day in mental occupation, almost losing the use of his muscles for want of practice. Blest with a native hardihood of constitution, he lives to a ripe old age, and people wonder and admire at the amount of work he has accomplisht, and hold him up, perhaps, as an example to be imitated. Another counts money, or posts books, thru the livelong day, with no other exercise than a walk once or twice a day, between his house and his office, and he too seeks to thrive upon it. All this may be so. Indeed, there is no habit among those most generally regarded as injurious to health, which may not be observed occasionally in connection with a high degree of health. Still, the general rule is no less true, nor less important. Activity is the law of our being, imposed upon every organ of the body. Absolute rest, except that required by toil, nature abhors as she does a vacuum. Instead of marking only exceptional cases, or being curious as to the reasons for this or that arrangement, it is better to recognize the law and endeavor to comply with it. I repeat it, that men whose pursuits require considerable mental application, for several hours of the day, cannot reasonably expect the highest degree of mental vigor, without suitable habits of exercise. Without entering into any elaborate investigation of its effects, it is enuf here to say, that it seems to be required in order to complete the changes which the blood undergoes while passing thru the lungs and skin, and by means of which it supplies the necessary waste of material in the brain produced by excessive mental application. In persons whose occupations are merely sedentary, and who have little occasion to think, this want of exercise is sufficiently mischievous,

but when, in connection with sedentary habits, there is also much mental activity, the mischief is greatly increast.

Even those who recognize the importance of muscular exercise, and determine not to neglect it altogether, are apt to take it very much as they take physic, or perform any other disagreeable duty. They take a solitary walk or ride, perhaps frequently and regularly while the fit lasts, but improve the opportunity of being more intent than usual on their customary thots; and if for the same purpose, they hurry off every year or two to a watering-place, or join the rush of a cheap excursion, their minds are, all the while, away among the familiar scenes of business, and they long for the moment that will terminate their unwelcome absence. When fairly thru with it, they feel that they have laid up a liberal stock of health, sufficient for any present if not future contingency. Yet these persons would smile at the idea of swallowing, at one sitting, food enuf to supply the calls of hunger for a week.

What is especially needed among us is a more prevalent and more practical conviction of the importance of physical exercise as a habit of life,—to be practist, not from a sense of duty, but because it is instinctively demanded by the necessities of our nature, and is a source of pleasurable sensations. We would do well to imitate the English in this respect, with whom the habit of daily exercice has become to a great extent an institution of society. Among the intelligent classes, few will be found who do not recognize and provide for this, as for other wants of nature. The English nobility, in spite of the indulgences which their position and means enable them to enjoy, are a long-lived race; and it is because no class of people in the world spend a larger portion of their time engaged in exercise in the open air. The passion for field-sports is not confined to them, but prevails to an extent almost incredible to us, with whom it is barely respectable. And they whose avocations do not permit a habit of daily exercise, make up for it in some measure, by annual vacation, when work is abandoned for recreation and physical activity. The trader turns his back upon the counter, the doctor abandons his patients, the lawyer flies from the conflicts of the bar—each and all determined to repair by a month or two of sport or pleasure, the wear and tear of the rest of the year.

The radical fault in our modes of exercise is that they are unaccompanied by agreeable mental impressions. The mind is not diverted from its usual channels while the muscles are in activity, and thus the whole affair becomes the hardest description of work, resulting in fatigue both to body and mind. In order that any mode of exercise should be benefical to persons of much mental activity, it should have some provision for entertaining the mind; for if this is allowed to be busy as ever, it is not easy to see how it can be profited by the physical exercise, and yet nothing is more common than this sort of practical absurdity. Who does not sometimes meet, out upon his solitary, solemn walk, some thing, pale clergyman, for instance, whose every step and look show that he is meditating on his next Sunday's sermon? And yet the good man flatters himself that he is engaged in a very salutary performance, and goes to his grave, without discovering his fatal mistake. Once observing a friend of mine, who spent a great part of the day in his counting-room, looking very poorly, I made some inquiries respecting his habits of exercise. He replied, "I am in the saddle one or two hours every day, but the ride does me no good, because it does not divert my mind from its customary thots. I know what I need, and I must have it." Accordingly, he went to Scotland, his native land, took a place in the country, engaged in field-sports every day, and within a couple of years found his health completely reestablisht. Let your exercise then be taken in cheerful

company, or coupled with a useful errand, or made incidental to some interesting employment. You will soon discern the difference between a walk in the country with no other object than locomotion, and one which contributes something to your collection of plants or minerals, or to the contents of your portfolio.

THE INCREASING CANCER MORTALITY AND THE REMEDY.

D. H. Kress, M. D.

According to a preliminary announcement with reference to the mortality from cancer and other malignant tumors in 1915, as compared with the report of the year 1900, there has been an increase of 26 per cent. The mortality from this disease, the report shows, is greater in city than in country population. The steady increase year by year of deaths from this malady may be observed from the following:

In the year 1900 the death rate was sixty-three per hundred thousand of the total population; in 1914 it was 70.21; in 1909, 73.8; in 1912, 77, and in 1915 it was 81 to every hundred thousand of the population.

In New York City the death rate in 1913 was 82 per hundred thousand of the total population, whereas, for the previous five years the average was 79; in Boston it was 118, as compared with an average for the previous five years of 110; in Pittsburg, 79 per hundred thousand, as compared with 70 for the previous five years; in Baltimore, 105, as compared with 94 for the previous five years; in Chicago, 86, as compared with 81 for the previous five years; in Philadelphia, 95, as compared with 88 for the previous five years; and in St. Louis, 95 per hundred thousand, as compared with an average of 85 for the previous five years.

For cities with a population of ten thousand and over, the average mortality rate was 88 per hundred thousand living, while in rural districts it was but 69.6. Only in Australia is this reversed, the mortality being greater in rural districts than it is in the cities.

Cancer is not, as many suppose, a hereditary disease. If it was, it would be apt to appear earlier in life; and yet we know it runs in families. The most plausible conclusion to draw from this is that it is probable both parents and offspring lived in such a way as to induce it. Like causes bring about like results in like organisms.

The modern increase in the consumption of butcher'smeat is, no doubt one of the leading causes of the prevalence of cancer in modern times.

An Experiment With Mice and Rice

Ehrlich, a famous German investigater, found that when mice were fed on a diet of rice, they could not be inoculated with cancer; and when fed on meat, the implanted cancer tissue developed quickly and caused the death of the animals so fed. He also found that when cancerous mice were put on a purely rice diet, the tumors ceased to grow, and in some cases actually disappeared.

This, no doubt, explains why cancer is more common in the rural districts of Australia than it is in the cities, while in Europe and America it prevails more in cities than in rural districts. The rural population in Australia consumes more meat than city inhabitants.

In Great Britain there are cities where the death rate from cancer is already greater than that of tuberculosis. It is only a question of a few years until this will be the case in America. Dr. Charles Reed, ex-president of the American Medical Association, says: "I am no alarmist, but I cannot shut my eyes to the facts that are forct upon me in my daily experience. That experience teaches me that cancer is increasing in this country literally by leaps and bounds. Tuberculosis causes more deaths than any other one disease. Cancer is now second on the list. In less than ten years, if present tendencies are permitted to continue, their positions in

the death-dealing category will be reversed."

With this much-to-be-dreaded disease so rapidly on the increase and in view of the universal testimony of experts that it is a meat-eaters' disease, pork being the most objectionable of all flesh foods in use, it is not difficult to conclude that the free use of swine's flesh is possibly the chief cause of the tremendous increase in mortality from cancer.

Cancerous growths usually make their appearance at a point that has been subjected to continuous irritation or to some injury. Cancer of the lip, mouth or throat is, for this reason almost wholly found in men. The local irritation produced by the pipe or cigar acts as an exciting cause. Cancer of the breast is confined to women. Cancer of the stomach and liver we find about equally divided between men and women. Possibly a little more general among men because men are usually less careful in diet.

A Hopeless Malady

Cancer is practically a hopeless malady. Death is inevitable in the course of a few months, as a rule. Surgery, so far, has not accomplisht brilliant results. The reason why surgery is able to do so little in this disease is, first, the cases do not appeal for help until the disease is well advanst and has become general, and, second, because the needed reforms in diet are not made to make unfavorable the soil for the growth of cancer cells.

To be effective, a cancer should be removed at the earliest possible opportunity. If this is done, and the needed reforms in eating, drinking, etc., are made, there is justifiable hope for permanent relief in most cases.

Diet for Cancer Cases

In order to avoid the recurrence of cancer, it is necessary to practically abandon animal flesh as an article of food. Cheese, butter, sugar and other foods which readily decay or ferment in the alimentary tract and tend to give rise to inflammatory processes in the tissues of the body must be avoided or used in extreme moderation. Well-baked breads, corn flakes, puft rice, zwieback, shredded wheat biscuits, and unfermented breads, well-baked and thoroly masticated, are indicated. Well-cookt oat meal, corn meal and the use of legumes are also excellent. Legumes should be eaten moderately. Fresh fruits, as prineapples, grapefruit, oranges, apples, grapes, peaches, etc., should be freely used. Cookt vegetables readily ferment and should, therefore, not be used freely. Raw vegetables, as celery, lettuce, cabbage, carrots, etc., are beneficial, not because of their nutritive value, but because they aid in keeping the alimentary canal clean by preventing putrefaction and fermentation. Ripe olives and olive oil, or the moderate use of nuts, should be substituted for butter and other animal fats. Figs, dates and persimmons may take the place of sugar, if sweets are desired. Salt should be used sparingly. Pepper, mustard, and spices must be given up.

A complete fast for one or even two weeks may, in some cases, be beneficial. A half-glassful of pure distilled or soft water should be taken at intervals of one-half hour. At the end of the fast, subacid fruits may form the exclusive diet for a week, and then well-baked cereals may be added, and later on a more liberal diet may be taken.

The purpose of the fast is not to starve the patient, but to cleanse the tissues and starve the cancer cells or make unfavorable the soil for their cultivation. In my own experience a number of cases have been under observation for years where the adoption of a strict vegetarian dietary prevented the return of cancer after removal by surgery. Surgery, without a change in diet, is a failure in ninety per cent of the cases operated upon; with it, it may prove a success in seventy per cent of the cases.

Better than money, because they earn added money—WAR-SAVINGS STAMPS.

A VINDICATION OF PHRENOLOGY.

By W. Mattiew Williams. F. C. S., F. R. A. S

At the outset of this "Vindication of Phrenology," it is absolutely necessary that I define very positively what is this Phrenology that I propose to vindicate.

This necessity is created by the gross misunderstanding of the subject that now generally prevails, not only among the vulgar but also, and about to an equal extent, among a shamefully large proportion of the specially learned in the special subjects most intimately connected with it.

A few years ago my friend, the late R. A. Proctor, was lecturing on Astronomy in Saint James' Hall. I had occasion to wait for a friend at the entrance, and found myself in the midst of a small outside congregation who were watching the arrival of those who had the privilege of entrance. Among them were two typical specimens of the London costermonger, one apparently a scholar, the other evidently not.

The scholar read the handbill on the door and when he had completed this exploit the other askt, "What's on?" The scholar replied, "A Lecture on Astronomy." "What's that?" "They've got a bloke inside wot reads the stars," was the learned costermonger's reply.

The general public and the learned people to whom I have already referred are in a state of mind concerning Phrenology which corresponds with curious fidelity to that of the learned costermonger concerning astronomy. They accept and discuss seriously the prevailing popular notion that the Phrenologist is "a bloke wot reads the head."

So widely diffused is this idea that Phrenology is the art of divining character by head-reading or bump-feeling that many of my readers may have already assumed from my contemptuous treatment of such delusion that I am about to vindicate some modern substitute for the teachings of Gall, Spurzheim, Vimont, Broussais, Combe, etc., some new phrenology—some system of cerebral physiology and psychological philosophy based on the muscular convulsions of galvanized monkeys.

I beg to state that my Phrenology is the old Phrenology of Gall and his scientific followers, the study of which I commenced more than half a century ago and have continued ever since with ever-increasing conviction of the solid truth of the great natural laws it has revealed, and of its pre-eminence as the highest and most important of all sciences, being the only philosophy of mind that rests upon a strictly inductive basis.

I believe that its general acceptance, its further development and practical application will contribute as much to the moral and social progress of man as the inductive study of the physical sciences has contributed to his physical power and progress; and therefore the best service I can possibly render to my fellow-creatures is to devote the rest of my life to the work of justly reinstating it, of lifting it from the mire into which a combination of bigotry and ignorance, pedantry and quackery, have plunged it—of cleansing it from the foulness due to long contact with these pestiferous agencies, and presenting it pure and undefiled to the contemplation of genuine students of science, in order that they may take up the work of its further evolution.

This Phrenology is simply what its name etymologically indicates—phren, mind; logas, discourse—the Science of the Mind—but it differs fundamentally from the metaphysics and psychology of the schools. Its basis is in the fact that the brain is the organ of the mind.

Phrenology was presented generally to the world by Dr. Gall in the latter part of the eighteenth century, and specially to England by his pupil and coworker, Dr. Spurzheim, in 1815.

While it includes every legitimate means of studying cerebral physiology, its distinctive method, that upon which its most important revelations are founded, is the study of the develop-

ment of cerebral structure in man and animals generally, and the comparison of this with the evolution of mind.

Incidental to Gall's method of research was a striking physiognomical result. The skull being molded on the brain, its external form presents a certain degree of correspondence with that of the brain itself. In the human head this correspondence is so close that an expert who is acquainted with the general structure of the skull and its inequalities of thickness can, in normal cases determine, within certain limits of approximation, the variations in the development of the cerebral hemisphere by an examination of the skull or even of the living head. When the excessive or deficient development of any particular region of the brain is great, the consequent modification of the form of the head becomes a very prominent physiognomical feature.

This incidental and superfical outcome of Gall's researches has seriously undermined the sublime edifice of which he laid the broad foundations, and so largely raised the super-structure. The superficiality of the mere excrescence attracted superficial minds and created a crowd of vulgar superficial disciples, who have become instructors of an equally superficial set of flippant and pedantic opponents, whose attacks are consequently characterized by profound ignorance of the whole subject which they have presumed to criticize.

Thus Rudolphi, after applying the epithet, says, "Cranioscopy has the skull only as the object of its researches," and "Cranioscopy has made but a small fortune and merits no more confidence than palmistry." In reply to this, Gall says:

"My readers know the intention of this cranioscopy talk; it is amusing to observe the obstinacy with which the majority of my adversaries endeavor to reduce all my discoveries on the anatomy and physiology of the brain to a simple cranioscopy. They display by this either their bad faith or their total ignorance of the true object of my work."

In further exposure of these disgraceful libellers of Gall and Spurzheim, a residuum of whom is still extant in this country, I copy the following, which are Spurzheim's first words in his introduction to the first elementary treatise publisht in the English language. He says:

"This system is commonly considered as one according to which it is possible to discover the particular actions of individauls; it is treated as an art of prognostication. Such, however, is not the aim of our inquiries. We never treat of determinate actions. We consider only the faculties man is endowed with, the organic parts by means of which these faculties are manifested and general indications which they present. The object of this new psychological system, therefore, is to examine the structure, the functions and external indications of the nervous system in general and of the brain in particular. Thus does this science contribute to the knowledge of human nature."

I might copy similar protestations from the writings of Combe, Vimont, Broussais, and every other scientific phrenologist, but the above are sufficient—in the meantime—to refute the pretensions of the charlatans who pretend to read the characters of all commers by a mere examination of their heads, ignoring the obvious fact that character is the product of two factors, viz., the organic constitution of the individual and the circumstances in which he exists and has existed, and that in the majority of cases the circumstances have the most powerful influence.

"Nothing will hinder the development of the young more than the prospect of having plenty of money and no necessity to work. Idleness often leads to crime."

"May the vast future not have to lament that you neglected it!"—(Lincoln.) Buy Thrift Stamps and W. S. S.

COULD DRUGLESS DOCTORS HAVE SAVED THESE FOUR HUNDRED THOUSAND LIVES?

By Bernarr Macfadden, in "Physical Culture" for February

Four hundred thousand human souls are said to have past away as a result of the influenza epidemic. The dreadful scourge cost us more than six times the number of lives lost on the battlefields of France. The actual loss of lives in the war was less than 60,000.

Huge sums were spend to add to the comfort and safety of our soldiers.

And rightly so! They deserved everything that money could buy.

But here at home what efforts are we making to protect the lives of our people?

We are in the hands of the practitioners of various schools of healing. Each school follows certain principles. Their methods of treatment differ widely, and even among practitioners of the same school methods vary greatly. Among allopaths, for instance, some will use strong medicines, others will treat diseases without; some believe in the value of dieting, others do not. There may be more uniformity in the homeopathic school of medicine; but when we consider all the varying methods that are employed in the treatment of a serious disease by practitioners of the various schools, we are sorely perplext.

Human lives are at stake—thousands, yes, milions.

And every individual must decide for himself.

Let us say you reside in the city. You have no previous prejudice as to methods of treatment and you are taken with a sudden illness. In the block in which you live are several practitioners of the art of healing—an allopath, a homeopath, an eclectic, an osteopath, a chiropractor, a naturopath and a Christian Science healer. Now, which one of these practitioners shall you call in your emergency?

You can be excused for your bewilderment in trying to make a decision.

Can the government not render important service in saving lives here at home by separating the sheep from the goats in the healing profession?

All thse practitioners cannot be right; some must be wrong. Those who are wrong are murdering people by the wholesale. Is it right and proper that these murders should continue?

Is it not time for us to put aside precedent and prejudice and learn the true principles of the cure of disease?

The allopathic schools of medicine have for generations controlled practically all governmental positions. Is it right that they should have a monopoly of this sort? Have their theories as to the cure of disease been tested in comparison with the various other schools of medicine? If any such test has been made, no publicity has ever been given to it.

The New York "Globe," in a recent issue, calls attention to the claims of the drugless physicians, of which there are several hundred in New York, that thruout the entire influenza epidemic not one of their patients was lost. In other words, these doctors maintain that all their influenza patients recovered.

Is this simply an idle boast, or is it truth?

The very suggestion is appalling, staggering! For if it be truth, we are justified in assuming that if all the victims of influenza had been treated by these methods, this country would be richer by nearly a half million lives.

Think of it! Four hundred thousand people estimated as having died of infuenza would be alive and well today!!

Even the suspicion of such a possibility would warrant an expense of millions to learn the truth.

Why not have a government investigating committee composed of non-medical men who would investigate without prejudice the claims of all the various schools of medicine?

Why cannot we have the truth about a matter which concerns us so vitally?

The Character Builder

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EDITORIAL

THE CHARACTER BUILDER LEAG.

Last year when a county clerk renewed his subscription to the Character Builder he said: "Character Building is a War necessity." That statement applies with much more force to times of peace when an effort is being made to unite all humanity into one great Brotherhood. Such a condition has been the talk of idealists for a long time, but if the selfishness of the selfish can be overcome, the most important step in establishing the Brotherhood of Man will now be made.

For seventeen years the present editors of the Character Builder have contributed might and mite to help along the cause of truth, justice and humanity. Altho this work was undertaken without one dollar in the treasury it continued to grow until the supporters of the Character Builder have circulated more than $100,000 worth of character building literature and have given helpful service to many thousands whose lives needed adjusting. There is a growing demand for character building work and in order to make our work more effective and helpful we are inviting all who are imprest with the importance of this work to join us in our efforts for humanity.

In seventeen years of pioneering many obstacles have been met, but in spite of the world war and the influenza we are more alive today than ever before. There is need for the cooperation of all who are in sympathy with the mission of the Character Builder. A perpetual membership in the Character Builder Leag entitles the holder to half price on a subscription to the Character Builder; reductions on the correspondence courses; and a discount on all service that we offer. The Leag can get its members liberal reductions on books. After the individual has used the membership as long as he desires to he can leave it as a legacy to posterity.

Several years ago the publishers of the Character Builder offered these memberships and 165 members were secured. One of these not long ago renewed his subscription for twenty years thus setting the pace that we must follow for at least twenty years longer. This is not any individual's work, it is an important work for humanity.

A great sacrifice of lives and property has been made the last few years by the most civilized countries of the world to remove the obstacles that made character building difficult anywhere. If the Leag of Nations that is now being formed will be governed by humanitarian principles it will be one of the greatest movements in the history of the world to bring about the BROTHEHOOD OF MAN. But in order to develop the efficiency and happiness to which every person is entitled there must be adjustments in the individual lives of all. The work of the Character Builder Leag is to help make the personal and social adjustments that wil produce harmony, efficiency and happiness. As it has been helpful to tens of thousands in the past it can be made to give helpful service to millions without enlisting the co-

operation of anybody for more than $10. Some of our readers have been sufficiently interested in the Character Builder to renew their subscriptions every year for seventeen years. We are desirous of getting as members of the Leag those who will use the helpful service we offer; then we shall feel that we are working on a reciprocity basis. If you think you can get $10 worth of good out of a perpetual membership, send us that amount and when you are ready to pass on to the next life you can leave this membership as a legacy to somebody else. Nobody is paid any commission for securing these memberships. Every dollar that is paid in is used for humanity's good. Now is your best time to join the Leag.

THE CHARACTER BUILDER LEAG.
625 So. Hope St., Los Angeles.

SUMMER SCHOOL FOR TEACHERS.

Beginning June 23, 1919 the California Commercial College of Los Angeles will give a course in CHARACTER ANALYSIS, VOCATIONAL GUIDANCE AND APPLIED PSYCHOLOGY. Persons taking this course will be trained in fundamental principles so that if any of them desire later to take a professional course as vocational counselors, business efficiency experts, home visitors or teachers, the work of this summer school will all apply on the professional course.

This work enables the student to judge people at sight and to make the adjustments in life that will result in harmony, efficiency and success. There is no other course offered the teacher that will be as helpful in the study and training of children as this. During the past year a number of teachers have taken our class instruction and have given numerous evidences of appreciation.

The commercial world is leading in applying the principles of practical psychology, and the California Commercial College is in the lead in establishing a DEPARTMENT OF PSYCHOLOGY where specialists are prepared for the work. During the past several years several teachers of psychology have taken our course. The majority of our students are kindergarten and public school teachers who see the necessity of using character analysis as a basis in their work with children. The classes are taught by Jr. John T. Miller, who has devoted a lifetime to educational work and has introduced the principles of this practical psychology into the schools of 600 cities and towns of America. If you wish to devote a summer to pleasure and helpful study you must plan to attend the summer school at the California Commercial College, Schools & Colleges Building, 625 So. Hope Street, Los Angeles.

APPLICATION OF CHARACTER ANALYSIS TO SELF-CULTURE.

One of the most important practical results of a proper application of character analysis, is the immense aid which it promises to every reflecting individual in forming a correct estimate of his own character and in rectifying it accordingly. In proportion to the degree of attention which a person has bestowed on any subject, will be the readiness with which he will detect and investigate any change in

SUBSCRIPTIONS.

To Our Readers:

Please note the figures following your address on the Character Builder. If your subscription to the Character Builder expires with this issue, the figures will indicate it: 4-19 meaning 4th month of year 1919. We appreciate your support and hope to have your renewal at once. Many magazines have advanced their subscription price in these days of high cost of living, **but the Character Builder** remains the same, $1 per year. Let us hear from you soon.

THE CHARACTER BUILDER LEAG.
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its aspect and relations. A thousand interesting phenomena in the natural world may be daily and hourly occurring before the eyes of an individual, and still be overlookt by him; not so much from the want of powers to observe as from ignorance of the existence of objects adapted to the exercise of such powers. His attention has never been drawn especially toward them, and as far as he is concerned, they are as tho they were not. From a cause similar to this it is that the germs of the greatest discoveries have lain dormant for ages; and when at last light has burst forth, men have gaped with astonishment that the truth had not long before forced itself on their notice. This will apply with force, not only to that department of nature which is the subject matter of character analysis, but to the good consequences resulting from a proper attention to the science itself. The penetration of Gall perceived a relationship between numerous facts which, before his time, had escaped attention from their apparently isolated and dissimilar character; or it would be better to say, that tho observed, they were lookt upon as the offspring of mere chance, and hence could be regarded in a more philosophic light only by a mind that perceived chance in nothing, but law in everything. But this relationship, once discovered, had the effect of drawing atteniton to the other facts and other relations until a beautiful system of nature displayed itself, which now in the science of character analysis, commands the deepest admiration of all wise and intelligent minds, in turn, will character analysis in a similar manner draw the attention of men to the phenomena in their own minds; phenomena, a proper understanding of which is often of great importance in the conduct of life, but which have hitherto been neglected for want of some polar star like the Gallian psychology to direct research. This science has drawn aside the veil of metaphysics, revealed in a great measure the hidden arcana of the mind and displayed one of the most beautiful and harmonious arrangements ever yet met with in any known province of creation. It is this simplicity in the arrangement of elements of the mind, at once so intelligent and so fascinating that promises to enlist multitudes in the investigation of their mental endowments, who during the reign of metaphysical speculations would never have ventured upon a task THEN so laborious, uncertain and unprofitable. Now, however, the path is clear; at each progressive step, new light and beauty burst upon the delighted inquirer, and he soon becomes familiar with the few simple laws which regulate the endless diversity of human character. He analyzes and sits in judgment upon the workings of his own mind. No matter how complex, or how varied its associations, any emotion may be, it is easily dissected and each of its components referred to its proper origin. In this process they may be made to pass in review before the moral sentiments and intellect —the influence and activity of each duly estimated, and approved or condemned accordingly.

Many individuals no doubt are to be found who posses one or more faculties, either so small by nature or so inactive by circumstances, that their existence is hardly suspected. Occasionally, however, a person of this description may be so situated as to have his dormant faculties momentarily excited; the novel sensation thus suddenly experienced may occasion a little surprise at the time and be then no longer thot of until a second or third recurrence of the same unusual sensation at distant intervals, attracts more attention, and perhaps its cause is referred to some peculiar idiosyncrasy or it is regarded as wholly inexplicable. It is to such persons that character analysis is invaluable, both by directing attention more closely to the unwonted phenomena, and by affording an explanation of them. Thus not only is the individual benefited by the strongest kind

of proof obtained of the truth of the new philosophy.

The following will illustrate the above remarks, which it is hoped will prove useful to persons similarly situated:—

From early childhood the writer has at various times, observed that a well known landscape, or other assemblage of similar objects—as a room with furniture, streets, houses, etc.,—have assumed quite a novel and interesting aspect. The landscape, beautiful in itself, yet grown so familiar as to be regarded nearly with indifference, at times struck the eye with all that sense of charming freshness, which would probable accompany a first view of it. It was presented as a whole; each leading feature stood out from the rest, and every object assumed its proper importance in forming the perspective. The prospect seemed to be as it were turned around and presented at right angles or opposite to its real situation, while the point of observation was also apparently changed. This alteration in the aspect of a landscape, sometimes occurred spontaneously, sometimes easily produced by voluntary effort, and sometimes not. Various fanciful conjectures arose as to what might be the cause of this phenomenon, but no satisfactory solution seemed to offer itself, until the writer, having had his attention drawn to the Gallian psychology, learned from a popular lecturer on this science that his perceptive faculties were deficient. It followed, that if the above phenomenon were owing to an OCCASIONAL activity of these naturally weak faculties, nothing more was requisite than to stimulate into action by the will, in order to reproduce and continue this pleasing sensation in the exercise of vision. The experiment was tried and succeeded; a new mode of mental exercise had been devolpt, and was accompanied by a pleasure perhaps not so intense and certainly analogous to that felt by a blind or deaf person on the sudden removal of his imperfection. In a walk taken for the sake of enjoying this new kind of mental action, the combination of scene in the natural picture—sky, clouds, fields, houses, etc., were viewed with such an intensity and satisfaction for the space of three hours that a severe headache was the consequence immediately after. The locality of this pain, viz. right over the eyebrows and about the root of the nose coinciding precisely with the position of the organs exercised, viz., form, size, color, and locality.

It may be proper to state further—First, That simultaneously with the vivid erercise of these faculties there was a strong desire to keep on paper all the objects observed. Secondly, That straining the eyes to see distant or faint objects, would appear, from the following circumstance, to affect the brain more powerfully than the eye itself. During a walk the writer took off a pair of nearsighted glasses, and made for ten minutes strong efforts to see well without them. A severe headache over the eyebrows followed, but the eyes were not sensibly affected.

A word in regard to a physiological proof of the Gallian psychology which anyone may put to the test in his own person.

Everyone knows, and has felt that when both mind and body have been at rest for some time, sensation is predominant in no one organ more than the rest; but that after exercise of any single part, sensation becomes predominant in that part. For example—after a very hearty meal, the predominant sensation of the body is in the region of the stomach; after a fatiguing walk, it is in the legs; after long stooping, it is in the muscles of the back, etc. Now the same holds good with respect to the brain. Violent and continued exercise of any one or more organs, will be found to occasion a very augmented sensation, if not absolute headache, in the region of such organs. A man never feels more sensibly THAT HE HAS A HEAD than after severe mental labor, even tho pain

be not produced; and if due attention be given, the finger can be laid upon the very organs in which sensation is centered—a sense of tension of tightness as tho the brain prest outwardly against the skull. The writer is certainly not alone in experiencing this circumstance; and the knowledge of it is useful, as it shows, perhaps, that for successful study, action must be induced in the brain by an effort of the will, and kept up there by the same means until fatigue is induced and rest becomes necessary.

CONFERENCES ON SEX EDUCATION.

State high-school teachers' conferences on sex education have recently been held, under the joint auspices of the Public Health Service and the Bureau of Education, in Philadephia, Pa.; New Haven, Conn.; Newark, N. J.; and Washington, D. C. The following resolutions were adopted at the Washington conference, January 9:

Whereas (1) the development of the ideals of physical fitness is essential to the better conservation of national vigor and must include knowledge of the principal facts of sex;

Whereas (2) extensive inquiries show that young people are not receiving sex information from wholesome sources, but for the most part from companions, and the results of this information are generally harmful;

Whereas (3) a knowledge of the principal facts of sex and of right ideals is essential to an intelligent understanding of the fight against venereal diseases;

Whereas (4) a background of accurate knowledge and reverent attitude of mind is essential to a normal interpretation of sex problems;

Be it resolved—

1. That sex education should be included in the high-school programs of the United States, and that in working out the place of sex education in the high school the following principles be recognized:

(1) That sex education be given its normal place in relation to physical education, biology, physiology, hygiene general science and such other subjects in which it has a rational place.

(2) That it is desirable that such essential matters as reproduction in a few typical forms of plants and animals elementary facts concerning ductless glands, including sex glands, the true significance of physiological changes occuring during puberty and adolescence, the main facts concerning the cause, manner of spreading, and possible results of gonorrhea and syphilis and the fundamental facts concerning heredity be taught during the firt year of high school.

(3) That the courses in physical training, biology, physiology, hygiene, or general science thruout the four years of high school and especially during the last three years, should make definite provision for continuing the program.

(4) That as soon as properly prepared teachers are available a course in domestic science for girls in either the junior or senior year be provided, which will include a study of home nursing and sanitation, maternity, and care of the baby.

(5) That as soon as properly prepared teachers are available a corresponding course for junior or senior boys be provided.

II. That the universities, colleges, and normal schools be urged to prepare teachers who will be equipt to present the facts and ideals of sex in their relation to the subjects taught in secondary schools, as previously outlined.

III. That the United States Public Health Service and the United States Bureau of Education be requested to appoint a committee which will (1) cooperate with other organizations for the purpose of making the work in sex education effective, and which will (2) prepare a manual to assist administrative officials and teachers in providing for courses as above suggested. —School Life.

Mind and Body in Relation to Health and Healing

By Dr. C. F. Winbigler, in Christian Healing

The mind is dependent on the living brain in order to express itself. There is in this state of existence an interdependence of mind and brain. Anciently it was taught that the seat of the mind was in the blood, in the diaphragm or in the heart. Alcmaeon and Plato taught that wethink with the head. Herophilus, the great Alexandrian Anatomist (300 B. C.), was the first to advocate that the mind used the brain thru which to think and act.

Some cults today deny the reality of the body so that it is necessary for us to go back to the physiological and anatomical relation of the brain to the body and the psychological relation of the brain and mind.

Innumerable facts prove that there is a definite and real relation between the mind and the body. We know that physical lesions in body and brain cause mental and nervous troubles and that when these lesions are removed those troubles subside. If a child is born without eyes, or ears, or nose, or mouth or the sense of touch, it is utterly incapable of having any mental experience of the corresponding sensations. The five senses are pathways to the brain areas or centers where the mind interprets and classifies the sensations received. When the mind decides on a course of action, the blood goes to the corresponding muscles preparing them to carry out that action. The sensations show that the mind responds to bodily action and the mental decision leads the body to get ready to carry out the mental volition. Certain foods and drugs have a tendency to produce in the body unfavorable conditions for mental activity. The soporific effects of opiates and indigestible foods will produce those conditions. Strong emotions like grief or sorrow will effect the bodily processes seriously and sometimes they will produce coma and even death. Discouragement and depression will sometimes produce bodily fatigue and neurasthenia. By removing the causes the effects will cease. The mourning for a friend who is near death's door turns to joy when one learns that the crisis is past and that recovery has commenced. A supposed loss of money produces a deprest and worried state of mind, but, if this turns out to be a favorable and valuable investment, happiness and joy are manifested. The former state of mind depresses the activity of all the vital functions; the latter state of mind stimulates and helps those functions. This intimate relation of mind activity and bodily effects is recognized and understood by all sane thinkers and by all psychologists.

This relation may be further establisht by the study of mental disease in its relation to the nervous system. If the visual brain center is destroyed, the visual mental experiences of memory, imagination and distinct sense perception will be destroyed. This is also true of hearing and the other sense centers. Disease and accident produce similar results. No mental process in manifestation takes place which is not followed or accompanied by a change in the brain and nervous system. It is also probably true that no change occurs in the nervous system which does not in some way affect the mind.

Psycho-Therapy (Mental Healing)

This term in its complete meaning specifies an effort to heal the sick thru intellectual, moral and spiritual methods.

It is the term that distinguishes the method from the methods of the many cults that have arisen in the last fifty years, which profess to heal the sick. The term psychotherapy is the one

that is generally used by scientific writers and thinkers, so it is a term of distinction and separation. Some cults use some of the principles of psychotherapeutics and deny that they do use them. The facts belie their denials.

We can understand from this view how optimism, cheerfulness and strong, positive affirmations can be used to keep the body in good, healthy condition and how they can assist in its recovery from disease. This last position also leads to the reasonable use of certain auxiliaries in order to quickly conrtol serious and contagious diseases. We can use mental methods but we must not neglect the use of sanitation and reasonable care. For instance when there is a serious case of diphtheria, with the mental help, any effective auxiliary measures ought to be used. Reason and common sense dictate this. If there is pain, a hot water compress will relax the muscles and increase, indirectly thru the mind, the circulation. Nature tends to the normal and sometimes larvated and tactile suggestion will greatly assist in the recovery of the sick. Why shall these auxiliaries not be used? Who say they should not be used? It is criminal sometimes not to use them. It is criminal to let people suffer for days without doing anything for them except sitting around visualizing them as perfect, strong and well and as having no ailment. It is criminal to let people die when their lives can be save.

Mental stress and trouble, physical pain and sickness can be relieved by mental methods and if hygienic measures and reasonable auxiliaries, like heat, light, surgery and other things can assist in the recovery, why in the name of reason should they not be used?

Mental Methods

Mental expectation and anticipation are involved in every form of treatment, whether mental or physical. There is a mental element in the crudest physical treatment and practice for the cure of disease. The Indian Medicine Man with his powwowings and practices, the doctors who have given and those who now give the nastiest, crudest medicines all depend in a measure on the mental element producing an effect. The mental element impresses the mind and thru that the nervous system and vital forces. All physical cures are wrought by the mind thru the vital forces of the body.

It has been proven over and over that certain definite and remarkable results and cures have been wrought by mental treatment and that certain mental troubles have been and can be modified and corrected by correcting abnormal bodily conditions.

Why is the intoxicated man rebellious, impatient and sometimes vicious? The physical reflexes and the inhibition of the higher faculties lead to and permit the manifestation of those mental conditions. Changing the abnormal conditions or the pathological, mental condition will bring a normal manifestation of the man's life. Some men are kind, considerate and lovable when sober but when drunk they are like a vicious beast.

The mental and physical sphere of life afford a good field for the cooperation of the minister and the physician.

Ministers and physicians have their place in this work. The whole personality of the one afflicted is to be considered and helpt. Many people do not realize that their intellectual, moral and spiritual health depends, in a measure, upon the bodily condition, their work, the way in which it is done, the spirit put into it and the satisfaction gotten out of it. Home conditions, friendships, failures or successes all have an influence upon the mental life. Thots, worries, griefs, love affairs, domestic and social relations are all elements entering into the intellectual, moral and spiritual health.

Nervousness is a psychic condition produced frequently by physical causes. The remedy is found in psychic treatment and physical help. Functional organic conditions are usually present in nervous troubles.

Mental treatment, including moral

and spiritual, leads to the cure of functional disorders but frequently fails utterly in severe organic diseases, such as cancer, Bright's disease, valvular heart disease and consumption. It is a recognized fact in psychology and medical practice that functional diseases make up about three-fifths of all the diseases known. Mental treatment is remarkably effective in functional diseases.

One great difficulty in trying to harmonize the teachings of different cults, which treat disease, is that they see only one side of a truth and think that it is the whole truth. Hence the claims made by some of them are preposterous and ridiculous. The cases investigated often have proven to be only a functional disturbance and not the disease claimed by them.

Physicians—especially the hospital physicians—deal with organic conditions mainly and they infer that mental methods may help but do not cure. They tell the truth as they see it. This is also true of other schools of treatment. We must learn the momentous lesson that we cannot judge from one angle of truth the whole truth.

There is some truth in every school and cult and what is needed is to get all the facts, as far as possible, and use sanely all the helps which we can marshal to bring health to the sick, help to the incurable and prevention to the well.

Different methods have been used by different healers in order to establish a normal condition and relation between the mind and the body.

1 Hypnotism has been used by Charcot, Bernheim, Moll, Tuckey and many others. In some cases this method has been effective. It is now accepted as an indisputable fact that suggestion to a patient in a quiescent and relaxed condition is just as effective, and probably more so, because the greatest power comes thru the uniting of two minds in accordance with the law of agreement. (Matt. 18:19.)

Since it is possible to get equally good effects from the use of suggestion in the condition indicated there is therefore no need of hypnotism,

2. Suggestion is a method of carrying idea or ideas into the mind and supplanting, enforcing or supporting ideas that are there. The ideas suggested are those of health, strength, a normal condition, and the possibility of recovery if one is sick. If one desires to keep or recover his health, he can enforce the thot by suggestion. The suggestion awakens new hope, new inspiration, new possibilities and calls into play renewed vitality and activity of the vital forces which maintain or lead to health. Such suggestions, as the above, supplant the idea or ideas of ill-health and sickness, and the mind under a new inspiration and working thru nerves, in every part of the body, brings recovery. The great law utilized may be stated as follows: Every mental impression strives for expression, every mental picture strives for realization.

If creative assertion is used, all of the highest and noblest thots of life, love, prayer, God may be called upon and the highest power will be manifested and sickness can be cured and the whole life regenerated and changed.

3. Sometimes a form of psychoanalysis may have to be resorted to in order to reach and tear loose the leeches of thot, habit and previous shocks which have been buried in the subconscious stratum of the mind. The result of this work will bring knowledge and hope as against ignorance and fear in the patient's life.

This is a form of forst confession which relieves the mind of the constant irritation that lies below the threshold of the conscious manifestation of mind.

4. Sometimes re-education of the whole mental life must be undertaken in order to bring back a normal and healthy condition.

5. There are times when tactile, mechanical, and hygienic suggestion must be employed in order to meet the

demands of the physical side of life.

6. Spiritual Help. The more powerful the appeal to the mind and especially to the emotions, the more remarkable will be the results. The religious feelings are the strongest in man's psychical life. This is acknowledged by all psychologists and by all intelligent religious workers. The religious appeal to the mind will accomplish sometimes the most extraordinary results. Some of the most remarkable cases of healing have resulted from such an appeal. Men capable of making such appeals have produced marvelous effects in human lives.

Ignorance on the part of ministers of the application of Biblical and psychological principles to the kinds of cases referred to, and the unwise attitude of ministers and physicians toward mental therapeutics, has been one great reason for the astounding spread of Christian Science and its imitations. Christian Science and some other cults have utilized and emphasized some of those principles and have realized some remarkable cures. The results following the use of those principles, the hypnotic effect of some of their mystical and unreasonable teachings on the mind of many of their followers, and the insidious and adroit methods of getting into homes and proselyting people away from the churches, would not have occured, and would not now continue to occur, if ministers and physicians had been and would be on the alert and if they had used and would use these principles definitely and systematically in recovering the people from their ailments.

THE HUMAN JUNK PILE.

As a result of this war and a more intelligent humanity the world has learned new lessons as to the possibility of providing vocational rehabilitation for maimed and crippled soldiers. Following all the other wars in history the crippled were flung upon the human junk pile. Their plight was deplored, but they were regarded merely as so much wreckage. The penniless, blinded veteran had no recourse save beggary. The soldier who had lost both arms or both legs was dependent upon charity for his livelihood. So recently as in the period following our own Civil war the lot of the crippled and maimed, while regarded as deplorable, was also looked upon as helpless. Blinded soldiers were reduced to standing on the street corners selling newspapers or shoelaces or holding out tin cups for the petty dole of the passerby.

All that has been changed. That reproach to society and offense against patriotism has been extinguished. Britain pioneered the way in this blessed work. The sightless or crippled soldiers, in the care and at the charge of the state, are taught vocations adapted to their remaining physical capacity. As a result they are enabled to achieve the happiness that comes with independence and honorable occupation. In hundreds of cases, indeed, those who in another period would have been flung helpless paupers upon the world's cold mercies, have been put in the way of earning better livings than they enjoyed before the war.

The obligation of the state to those who have suffered in its behalf is indisputable. Why should not society profit by the example set in the vocational rehabilitation of maimed or sightless soldiers? Why should not crippled industrial workers be the beneficiaries of an intelligent and merciful a plan of action? As the soldier suffers in his service to the state so the industrial worker suffers in his service to society. The relations between society and the individual are not one-sided, but reciprocal. If the individual owes certain obligations to society, society as surely owes abligations in return. Crippled industrial workers should be entitled to vocational rehabilitation not as a matter of state benevolence, but as a matter of social justice.—L. A. Express.

An Indicment of Modern Medicine

By Sheldon Leavitt, M. D.

This Indictment of Modern Medicine and Surgery is not returned against individuals or associations, but against methods which, in a practice of more than twenty-five years, have to me shown their inadequacy and well-nigh worthlessness, when pitted against disorders which do not tend (as some do) strongly toward recovery.

I do not expect to force upon the profession immediate adoption of psychic means of cure. My chief hope is to aid in creating a public sentiment which will ultimately demand of those who minister to humanity for physical ailments, under legal and social sanction and protection, that they no longer decline to utilize the higher and more efficient aid of mind and spirit. In doing so they need not renounce the many good things embraced in medicine.

I believe that the application of curative measures is safer in the hands of those who have been trained to recognize the various phases of physical disorder, to know what is their unmodified course, and to understand the laws of physiological action. My hope and prayer for the profession of medicine is that it may come into a broader vision of the influences which determine human health and happiness, and their deft control in accordance with both physical and metaphysical laws.

I am not disgruntled. I seek only human good, and seek it in a spirit of the broadest charity and tolerance. I am deeply in earnest, and shall not cease to urge the cause of human betterment.

Counts

1. Medicine is not and never was an exact science. As an art it has been constructed on an empirical basis of divergent conclusions and differing formulas.

2. Medicine is pessimistic and materialistic. It is skilled chiefly in diagnosis, and depends almost wholly on mechanical means and measures.

3. Medicine has ever pursued a dog-in-the-manger policy. Its honest practictioners of experience are free to confess its inefficiency; and yet, while accepting nothing that comes to it thru other than regular channels, it seeks to forbid the practice of other than approved methods.

4. It decries mental and spiritual aid, save as it is allowed to enter in an incidental way.

5. It vaunts its liberality and its recent advances, tho these, when examined, are found to be largely problematical and uncertain. To be sure it has adopted the discoveries of a scientist like Pasteur, and has made them serve excellent preventive purposes.

The truth is that few, very few, unqualified advances have been made by physicians who have known much of practice. Laboratory workers without the M. D. degree have taken the lead.

In preventive measures we are far ahead of our predecessors; but in curative results we are not.

6. Realizing its inability to cope with disease, modern medicine has greatly reduced drugging, with its baneful effects, but has installed a more dangerous practice in serum therapy. While the latter does not destroy life, the possibility of far-reaching effects of a harmful nature has not been eliminated. Besides, practitioners have taken it up with their usual enthusiasm and recklessness, tho no adequate provision has been made for public protection.

The history of medicine shows that remedies which have been heralded for their alleged virtues in the hands of

their discoverers, have always failed when used by those less sanguine of their virtues. I mention this fact to show that mental suggestion has always played an important role in the case of new remedies and new methods.

7. In the face of all its failures and vaunted liberality, medicine has refused frankly and openly to admit the value of mental suggestion, and has declined systematically to use it because it did not come into public regard and confidence thru professional channels.

8. In ignoring psychological principles, and especially the principle of mental suggestion, physicians have done vast harm, as they have inconsiderately awakened public apprehension by harrowing details of danger, without giving any assurance of the efficacy of rational protection. Is not this a most reprehensible form of yellow journalism?

9. By raising needless and distinctly harmful fears concerning certain diseases, e. g., appendicitis, medicine has given occasion for many errors in diagnosis, much consequent unnecessary suffering and many uncalled-for surgical operations.

10. Medicine is much given to faddism at humanity's expense.

11. So-called sedatives, anodynes, hypnotics, cathartics and febrifuges are used far too freely. The same can be said of general and heart stimulants and tonics.

12. Medicine hurls ridicule at methods which it admits may be able to cure functional diseases, but which it asserts is powerless against organic diseases; and yet medicine itself cannot cure as large a percentage of the former as can psychotherapy, and cannot cure the latter at all with certainty and precision.

13. The regular medical practitioner knows little of psychic means of cure, even in theory, and refuses to believe the clinical evidence continually being adduced.

14. Few practitioners have much faith in medicine, and therefore stand for what they do not believe.

15. Most of the cures under ordinary methods of treatment are psychic cures, and ought to be recognized as such.

16. Ordinary cases of acute disease are not given much assistance by drugs, and cure of them is often greatly hindered by drugs.

17. Nearly all cases of acute illness do better without drugs than with, when the regimen is wisely prescribed, and a healthy mental atmosphere is cast about them.

18. There are not fewer than 100,000 people in Chicago needlessly suffering from mental and physical ailments because of the unwarranted prejudice and self-imposed ignorance of modern medicine.

19. Medical education is elaborated enuf in all branches of study, save the most important branch of all,—the Science and Art of Disease Cure.

20. Experimentation by an unbeliever does not furnish the conditions essential to psychic cure. Let physicians who desire to know what there is in psycho-therapy refer their charity cases to the care of one capable of applying psychic methods, and become convinced. Provision for such tests now exists, and there is no excuse for continued ignorance and unbelief.

Benjamin Franklin gave this advice to a young man: "Keep an exact account for some time, both of your expenses and your income. If you take the pains at first to mention particulars, it will have this good effect; you will discover how wonderfully small trifling expenses mount up to large sums, and will discern what might have and may for the future be saved without occasioning any g r e a t inconvenience." Put those savings into W. S. S.

"I'm going to get a divorce. My wife hasn't spoken to me for six months."

"Better be careful. You'll never get another wife like that!"

The League of Nations

By Reynold E. Blight

The constitution is an effort to blaze the way thru the wilderness of racial antipathies, national suspicions and jealousies, age-long hatreds and diplomatic intrigue. That the earnest pathfinders may make missteps is not to be wondered at. If, however, we are sure of the sincerity of their purpose and believe that the general direction is toward the sunlit plains of peace and fraternity, we should rather applaud their endeavors than cry at their mistakes or weaknesses.

Let us frankly admit that the proposed plan is open to grave criticism as to procedures and methods, but if we are assured—and are we not?—that this is an earnest endeavor to provide a working basis for international cooperation, shall we not give glad consent to the principle of international co-operation, and hand it to the statesmen of the free peoples, in open conferences, to perfect the machinery whereby the universal desire may be made effective?

Chasm of Difference

Let us remember that the destinies of the nations are not now in the hands of unscrupulous schemers like Tallyrand and Matternich, but are safe in the hearts of men like Lloyd George, Clemenceau and Woodrow Wilson. There is a chasm as wide as eternity between Vienna, 1815, and Versailles, 1919.

At the present time certain definite truths stand out with undoubted clearness.

1. Unless the Peace Conference at Versailles evolves some practical method of international cooperation —something more than a mere treaty or an agreement to keep the peace, readjustment of boundaries and righting of old wrongs—then the great war with its agony and loss is the most frightful catastrophe the race has known.

London, Paris, Rome went wild with enthusiasm in welcoming President Wilson. The plaudits of the multitudes that thronged the streets were not the tumultuous tribute to a popular idol nor simply a demonstration of friendliness for America; they were a popular acclamation of his avowed mission to Europe—the establishment of a League of Nations.

This is Mr. Wilson's own interpretation. The heart of the race is sick of war, of intrigue, of exploitation, of conquest and national ambitions. The world is clamoring for a league of the great nations to protect them and their children's children from a recurrence of the terrible disaster that has overwhelmed this generation. They know that the only choice is a League of Nations or a century of bloody war. God help the future if Versailles did as did Berlin and Vienna.

Must Take First Step

2. The first step must be taken. First steps are always experimental and are fraught with uncertainty and peril. Magna Charta was a venture upon an uncharted sea and so was the Declaration of Independence.

There is no doubt that the proposed constitution of the league is revolutionary; nay, rather let us say evolutionary. Versailles should be the logical development of Runnymede, Marstoon Moor and Yorktown.

The logical beinning of the League of Nations is the alliance of the free domocratic peoples who have fought and sacrificed for humanity and justice. Unless these nations unite in a common purpose, agreeing on a definite program, making mutual concessions in a spirit of sympathetic confidence, and going forward together, the world federation must ever remain a utopian dream.

In the proposed plan no favorites are played, but all nations composing the league share alike in its responsibilities and its perils, as well as its benefits. We have fought together, agonized together. The blood of all the free peoples mingled on the flaming fields of Flanders. Can we not strike hands now in an oath of eternal friendship and cooperation; or must it be, that while yet the smoke of battle hangs like a pall over blood-soakt plains, the old jealousies and the ancient suspicions must be revived?

British Saved Us

For three terrible years the British navy stood an impregnable wall of defence protecting our shores from invasion by the armies of the autocrat, while we made billions from the sale of war munitions. For three years of hell, beautiful chivalrous France bared her brave heart to the cruel assaults of the barbarian, and in protecting her hearth and home, also safeguarded our women and children with the bodies of her youth, while we stood idly by prating of neutrality, forgetting Lafayette and Rochambeau. Long ere we saw the light dreaming Italy, true to the sacred traditions of Garibaldi and Mazzini had hurled herself into the fray, fighting our battles. And while these heroic nations are yet shuddering from the shock of war, we sit by and peevishly question their good faith, cast doubts upon their honest intentions and when they offer the tokens of mutual love and good will, churlishly fling them back in their faces. May God forgive us!

Of course, we wish that all nations without respect to color, language or creed, could be admitted, but frankness compels us to acknowledge that all nations are not ripe for such privilege. Choatic Russia, unrepentant Germany, unorganized China, altho republican in name, nevertheless are manifestly unready to assume the obligations of membership in a world federation.

Meanwhile, the democratic nations must organize and make beginnings.

America Must Lead

3. America must lead the way. We are not called upon to jeopardize our security or mortgage our future. We are not invited to engage in some Quixotic quest that can lead only to disaster. We are simply askt to give evidence of the faith we have profest and unite with Great Britain, France, Italy and Japan in the most glorious adventure of the ages, an experiment in world-wide democracy, a demonstration of universal brotherhood.

Back of the venture, most certainly, are the navies and economic resources of the Allied nations, but further back is the moral conviction and the awakened consciousness of mankind. President Wilson, with the insight of a seer and the flaming eloquence of a prophet, has articulated the pent-up hopes of the race. Will his people forsake him now when he seeks to realize his vision? If they do, it will be a desertion, not of the man, but of humanity.

We stand at the crossroads. The days of comfortable insularity and provincial aloofness from the world's affairs are over. We may choose the path of the shirker, the selfish seeker after ease and prosperity, and go down after Nineveh, Rome and Venice to oblivion. Or we may choose the hard road of national duty, take our destined place among the nations, assume our share of duties, dangers and work, and win for ourselves undying glory, proving ourselves worthy of the heritage of Washington, Lincoln, Hampden and Milton. The fate of 1000 years rests on our decision.—Los Angeles Express.

Uncle Sam calls for a hundred million volunteers to enlist in his army of Thrift. We must—

War on Waste.
Conduct a Campaign of Economy.
Drive Extravagance Out of Its Trenches.
Go Over the Top in a Great Thrift Offensive.

Buy W. S. S.

Extract from "Memor of Dr. Conolly"

By Sir James Clark, M. D., F. R. S., Physician to Queen Victoria

In his clinical lectures, and on other occasions, Dr. Conolly was in the habit of pointing out the assistance afforded by phrenology in the diagnosis and treatment of insanity. In his "Indications of Insanity," for instance, when commenting on a case in which the perceptive faculties and physical energy were active, while the reflective faculties had not sufficient controlling power, he expresses his opinion in the following terms:

"This is not the only variety of character of which it may occur to some of my readers, that the phrenological system affords the best apparent explanation. The facts alluded to in the text, many of the phenomena of disease, and the observation of all mankind, seem to me to prove that the first principles of phrenology are founded in nature. On these it is very probable that many fancies and errors may have been built; but now that anatomy and physiology have together penetrated so far into the separateness of the structure and functions of the nerves of the spinal marrow, and even of certain portions of the cerebral mass, I can see nothing which merits the praise of being philosophical, in the real or affected contempt professed by so many anatomists and physiologists, for a science which, however imperfect, has for its object the demonstration that, for other functions the existence of which none can deny, there are further separations and distinctions of hitherto unexplained portions of nervous matter."

At a later period, in one of the Lectures on Mental Disease, which he delivered in the Royal Institution, he gave the following rational view of phrenology:

"Altho the doctrines of phrenology have met with little favor, and the pretensions of recent professors of occult methods of acting upon the nervous system, have thrown an air of absurdity even over the truths of what is called phrenology, no person not altogether devoid of the power of observation can affect to overlook the general importance of the shape and even of the size of the brain in relation to the development of the mental faculties. It is reasonable to consider each of the large and markt divisions of the brain and each of the convolutions, with their copious supply of grey or vesicular nerve-substance, as possessing distinct offices; and the more or less perfect development of these several masses, and the greater or less nervous energy they possess, as circumstances connected with the varieties of mental character, and with the disordered manifestations of the mind. Each mass, or each subdivision of such mass, may, like each nerve, have a distinct office. Each, however, excited, may only be capable of one kind of manifestation of the excitement. Each when in a healthy state, may be excited simultaneously thruout; and each in disease may be excited irregularly, or too long, or lose the power of being excited altogether."

Again, in the subjoined extract from a letter to the late George Combe, he thus expresses his belief in the value of a regard to the principles of phrenology in the treatment of mental diseases:

"Many and pressing avocations leave me no time just at present to express to you, in a manner at all worthy of the subject, my conviction of the great usefulness of habitual regard to the principles of phrenology, especially in my department of practice, and of the confusion and imperfection of the views which seem to me to be taken, both of sound and unsound mind, by

those who reject the aid of observations confirmed now by vast experience and most of which may be daily verified in asylums for the insane. I am also convinced, that attention to the form of the head, conjoined with that cautious consideration of all other physical circumstances which no prudent phrenologist disregards, will often enable the practitioner to form an accurate prognosis in cases of mental disorder, and to fortell the chances of recovery or amelioration, or helpless and gradual deterioration."

In his work on "Mental Derangement," Dr. Andrew McCombe expresses his opinion on the value of phrenology in the treatment of insanity in still more decided terms. "Ignorance of the philosophy of the human mind," he says, "and of its relations to the brain as its material organ, is one of the greatest obstacles, not only to the present cure of the insane, but to the farther advancement of our medical knowledge of insanity; and till this truth shall be recognized in its fullest force, and the principles of phrenology be adopted as the physiological, and therefore the surest, basis of a mental philosophy we shall look in vain for those ameliorations in the management of the insane which are so imperatively required."

Dr. Combe's work just referred to, independently of phrenological doctrines, may, for its sound sense and the rational principles which it inculcates on insanity, more especially as regards its prevention, be placed fairly beside Conolly's "Indications," as a work that should be carefully read by every student of mental disease.

Sir Henry Holland, altho no phrenologist, admits that "the phrenologists rightly regard it as probable, or even as proved, that there is a certain plurality of parts in the total structure of the brain, corresponding to, and having connection with, the different intellectual and moral faculties. The undoubted natural diversity of these faculties makes this probable, seeing that we must regard a certain organization as ministering in the present life even to the higher powers of our nature. The partial and varying effects of accident, disease, or other less obvious change in the brain, in producing derangement of the mental functions, furnish more direct evidence, and such as we cannot refuse to admit."

Curvier, again, expresses his opinion in the following equally strong terms: As "certain parts of the brain," he says, "attain, in all classes of animals, a development proportioned to the peculiar properties of these animals, one may hope, by following up these researches, at length to acquire some notion of the particular uses of each part of the brain."

"Phrenology in its present state," as Dr. Conolly remarks, "may be held in small estimation, yet there are not wanting grounds for the belief, that its leading principles rest on truth, and that ultimately its value may receive a general acknowledgement. It seems reasonable, indeed, to expect the brain to be an aggregate of different parts, each subserving the manifestation of a particular mental function. Such a view has assuredly the support of analogy, being quite consistent with our knowledge of the manner in which other organs discharge complicated functions, and it also derives direct support from researches, both recent and old, into the anatomy and physiology of the brain itself."

Professor Turner, in his late description of the convolutions of the human brain, makes the following statements:

"Our knowledge not only of the form, size, and relation of the great subdivisions of the hemisphere, but of the topography of the individual convolution, has been very materially advanst; so much so, indeed, that we can now localize the different gyri, and give to each its appropriate name." And towards the conclusions of his paper, he says further: "The precise morphological investigations of the last few years into the cerebral convolutions have lead to the revival in Paris of

discussions, in which the doctrine of Gall and his disciples—that the brain is not one but consists of many organs—has been supported by new arguments, and the opinion has been exprest that the primary convolutions, at least, are both morphologically and physiologically distinct organs."

Recent discoveries in the research of other men have led them to express similar thots, and sometimes in a way which cannot fail to attract the attention both of physiologists and physicians. Dr. Richardson, for example, a gentleman of distinction in scientific inquiry in one his late lectures on "Experimental and Practical Medicine," thus gives the reflections, which are suggested to him by the results of his own and other recent investigations.

"It appears to us," he says "as tho the brain were not made up of portions of the same matter all united into one organism, but as tho it were distinctly mapt out into insular divisions, each well separated from its neighbor, and having its own duties.

"In describing this local independency of nervous function, I refer of course specially to physical facts, not to those metaphysical or I had better have said psychological, arguments which the illustrious Gall instituted in regard to the isolation and development of the organs of the mind."

These observations, which are founded on inquiries into the anatomy and physiology of the brain, strengthened by recent discoveries in pathology, all point in one direction, and tend to support the opinion of phrenologists that the brain is an aggregate of many different parts, each appropriated to the manifestation of a particular mental faculty. The prediction, therefore, of the late Dr. Andrew Combe, the most sagacious and far-seeing of all British writers on Phrenology, that a possible position of importance awaited it in the future, appears to rest on a surer foundation than has been sometimes imagined:—"If phrenology is true," says Dr. Combe, and we know that he firmly believed in its truth, "it furnishes a key, not only to the physiology of the brain and nervous system, but to the philosophy of the mind.

"ETERNAL JUSTICE.

"The man is thought a knave, or fool,
Or bigot, plotting crime,
Who, for the advancement of his kind,
Is wiser than his time.
For him the hemlock shall distil;
For him the axe be bared;
For him the gibbet shall be built;
For him the stake prepared.
Him shall the scorn and wrath of men
Pursue with deadly aim;
And Malice, envy, spite, and lies
Shall desecrate his name.
But Truth shall conquer at the last,
For round and round we run;
And ever the Right comes uppermost,
And ever is Justice done.

Pace through thy cell, old Socrates,
Cheerily to and fro;
Trust to the impulse of thy soul,
And let the poison flow.
They may shatter to earth the lamp of clay
That holds the light divine,
But they cannot quench the fire of thought
By any such deadly wine.
They cannot blot thy spoken words
From the memory of man
By all the poison ever was brewed
Since time its course began.
To-day abhorred, to-morrow adored,
For round and round we run,
And ever the Truth comes uppermost,
And ever is Justice done.

Plod in thy cave, grey anchorite;
Be wiser than thy peers;
Augment the range of human power,
And trust to coming years.
They may call thee wizard, and monk accursed,
And load thee with dispraise;
Thou wert born five hundred years too soon
For the comfort of thy days;

But not too soon for human kind.
Time hath reward in store;
And the demons of our sires become
The saints that we adore.
The blind can see, the slave is lord,
So round and round we run;
And ever the Wrong is proved to be wrong,
And ever is Justice done.

Keep, Galileo, to thy thought,
And nerve thy soul to bear;
They may gloat o'er the senseless words they wring
From the pangs of thy despair;
They may veil their eyes, but they cannot hide
The sun's meridian glow;
The heel of a priest may tread thee down
And a tyrant work thee woe;
But never a truth has been destroyed;
They may curse it and call it crime;
Pervert and betray, or slander and slay,
Its teachers for a time;
But the sunshine aye shall light the sky,
As round and round we run;
And the Truth shall ever come uppermost,
And Justice shall be done.

And live there now such men as these—
Withs thoughts like the great of old?
Many have died in their misery,
And left their thought untold;
And many live, and are ranked as mad,
And are placed in the cold world's ban
For sending their bright, far-seeing souls
Three centuries in the van.
They toil in penury and grief,
Unknown, if not maligned;
Forlorn, forlorn, hearing the scorn
Of the meanest of mankind!
But yet the world goes round and round,
And the genial seasons run;
And ever the Truth comes uppermost,
And ever is Justice done."

Disliked Absent Treatment—"Even the field hospitals close up to the firing line in France find time for an occasional laugh," writes Malcolm Adams, of the Red Cross.

"A party of wounded marines were being taken to a base hospital on a much over-crowded motor truck. The nurse accompanying them became anxious about their wounds.

" 'I hope I am not hurting any of you,' she said.

" 'Your're hurting me a lot,' replied one of the soldiers.

" 'But I am nowhere near you," exclaimed the nurse indignantly.

" 'That's what's hurting me,' was the calm reply."—Washington Star.

Thrift is shorthand for "Waste not, want not." Buy W. S. S.

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JOHN H. HARPER,
Business Manager.

Sworn to and subscribed before me this 3rd day of April, 1919.

F. W. LITTLE,
Notary Public.

[SEAL]